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The CHRISTIAN CENTURY

A Journal of Religion

Creating a United
Church

An Editorial

I Believe in Hell

By Fred Eastman

Second-Hand Religion

By James M. Yard

Lies That Feed the War Fires

By Alfred W. Swan

Fifteen Cents a Copy — June 26, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

June 26, 1929

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

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Eagle Feathers on the Moor

Nothing, unless it is a page of stock market quotations, looks quite as dry as an index. But, with the same exception, nothing is more exciting to those who have a personal interest in the subject matter. In both of these highly compressed forms of literature, the charm (if any) is not that of style but of material and of suggestion.

The man who has bought ten shares of Consolidated Rubber Keyhole preferred searches the page with absorbed attention until he finds it. No type can too small enough to hide it from his eye. And when he reads the thrilling news that his stock has advanced two points, that one agate line "shines mid the bleak miles round about"—or whatever it was that Browning said about Shelley and the moor and the eagle feather. No amplification of that line into paragraphs of redundant rhetoric could make it more eloquent.

Now such an index as that contained in this issue of The Christian Century is a good deal like that—only more so, because readers who have followed the issues of the past six months have made many investments of interest. And consequently there are many bright spots in the dull expanse of crowded type, and eagle feathers all over the bleak moor of six-point.

History has been made during these six months.

Note some of the entries in the subject index: "Peace," "Peace pact of Paris" (sixteen references after that), "Hoover," "Prohibition" (twenty-two entries), "Salvation Army" (a pretty complete story of events from the revolt of the high council to the death of General Bramwell Booth).

Then there is the matter of the pope and his temporal sovereignty. For that you will have to look under "Catholic church." If you look under "Pope" or "Vatican" or "Italy" or "Temporal sovereignty," you won't find it. A complete system of cross references would doubtless take up more space than it would be worth, so in this case and some others, if you do not find what you want under one word, try another, just as you do when you are using your Cruden's concordance.

Perhaps the most thrilling chapter in the history of contemporary Christianity is that which has to do with union movements. Look under "Church union." You will find fifteen entries. I think I shall get down the stack of Christian Centuries that I keep within easy reach for ready reference, and read straight through those fifteen articles and editorials and news stories telling of the progress of Christian union. There is a stock that I am interested in, and even if the rest of the area were much bleaker than it is, the record that Christian union common has advanced a few points during the past six months would illuminate it like a star-bomb.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI

CHICAGO, JUNE 26, 1929

NUMBER 26

EDITORIAL

THE formation of "The United Evangelical Church of the Philippines" by the union of the Presbyterians, Congregationalists and United Brethren is in line with the tradition of cooperation and comity which was established soon after American religious forces began work in the islands. It was there and then, for the first time on any considerable scale or under any carefully drawn plan, that denominations agreed upon an allocation of missionary fields. While this was, in a sense, a recognition of denominationalism—and was criticized accordingly by the stalwarts of more than one communion—it was even more significantly a recognition of interdenominationalism. Efforts to promote a more perfect union have occurred intermittently during the last fifteen years. One fruit of these efforts has been the Union theological seminary in Manila. The fact that the work of the three denominations which are now entering into a union is in different fields simplifies the actual process of unification. The Congregationalists of Mindanao become "the Mindanao conference of the United Evangelical church in the Philippines"; the Presbyterian mission becomes "the Manila conference of the United Evangelical church"; the United Brethren in northern Luzon are "the Northern Luzon conference of the United Evangelical church." The forms of organization will be gradually assimilated to a pattern agreed upon as meeting the actual needs of the situation and sacrificing nothing that any of the cooperating bodies regard as essential. With such a nucleus, a still more comprehensive United Church in the Philippines may be an achievement of the not distant future.

Southern Presbyterians Move Toward Union

UNIONS between the separated branches of denominations should be easier to effect than consolidations of bodies differing more widely in creed or polity, and many such have occurred during the present generation. The Southern Presbyterian church, at its recent general assembly at Montreat, took

three steps in this direction. It approved and sent to its presbyteries for ratification a basis for union with the United Presbyterian church; it received with enthusiasm a representative of the Associate Reformed Presbyterian synod who announced that his denomination had appointed a committee on closer relations, and instructed its own representatives to hold conferences with this committee; and it appointed a committee to promote efforts to heal the breach between the Presbyterian church in the U. S. and the Presbyterian church in the U. S. A.—or, to speak less accurately, between the principal southern and northern divisions of the Presbyterian family. Former efforts to join the latter two bodies in a sort of federal union failed largely because the suggested plan seemed likely to perpetuate and intensify the sectionalism which it was desired to abate. There is need for a good deal of patience as well as grace in these efforts to compose the differences which keep apart Christians who are seeking essentially the same things, but patience does not mean contentedly marking time. The hour cometh and now is when every separated body must come before the court of its own conscience and show cause for its continued separation, and the mere existence of a long and loved tradition is no cause.

General Bramwell Booth Also Enters Heaven

GENERAL Bramwell Booth went down with all his flags flying. He was like that "old guard" which "dies but never surrenders." He yielded no inch either to the forces of evil which he and the Salvation army under his leadership combatted, or to the other members of his family, or to the high council, which in removing him from the supreme command and denying his right to name his successor, repudiated the dynastic principle that General William Booth had built into the constitution of the army. Honored less than a month before his death by a decoration conferred upon him as "Companion of Honor" by the king, he affirmed even at that late hour his expectation of returning to active leadership, and Mrs. Booth, doubtless speaking his mind in

stronger words, asserted that the fight for the control of the army was still on. Now that his fight is over, criticism of his unrelaxing grasp upon the power of office is stilled by admiration for an indomitable spirit and the acknowledgment of great services in earlier days. It was largely under his leadership that the functions and activities of the army outgrew the possibility of that one-man control which its founder had fastened upon it. No longer merely an evangelistic agency in the slums of England, but the sponsor for worldwide activities for relief and the custodian of funds in impressive amount, the army would no longer accept and apply in simple trust General William Booth's slogan, "Have faith in God and in me." The failing health of General Bramwell Booth merely precipitated a revolt which, in any case, could not have been long postponed. It was not an unchivalrous attack upon a sick man—in fact there never was any attack upon General Booth—but an attack upon a principle of control which, already antiquated, became impossible when the autocrat became incapable of exercising competently the functions of autocracy.

The Church's Responsibility For the Use of Leisure

FOR years the church has supported movements directed against the seven-day week, the twelve-hour day, night labor for women, and child labor. It has acknowledged its responsibility to see that every member of the community obtains that fair portion of leisure which is necessary for the development of a fully rounded life. But now that the leisure is increasingly provided, it is all too apparent that a large part of the community has no idea as to how to use it intelligently. In this situation, the exploiter steps forward and, by attracting the public to entertainments of a salacious or time-wasting character, converts this new leisure into a positive community menace. For this reason *The Christian Century* regards an advertisement which appears in its columns this week as a social portent of the first order. We refer to the announcement of the coming tour through the United States of the Ben Greet Players. On its surface this is simply notice of the impending return to this country of what is probably the most distinguished dramatic organization of its kind in the English-speaking world. It is to present three plays by Shakespeare, and that most famous—and still most pointed—of the morality plays, *Everyman*. But the social significance of the advertisement lies in the fact that the managers of this tour, by presenting its opportunities to the readers of this paper, recognize that there are church bodies of many kinds, scattered all over the country, who are not content merely to oppose amusements of a destructive sort, but would be interested in the possibility of lending a hand to see that worthy entertainment is provided. It will be interesting to see to what extent the church forces respond to the opportunity offered by Mr. Greet. Should

their response be sufficiently strong, they may find that they have discovered one effective way of dealing constructively with the problem of community leisure.

Unsettling the Minds Of the Young

THE famous game of avoiding, by all means, upsetting any applecart will not be played by the University of Chicago's youthful president-elect, if one may judge from his forthright deliverance at the recent convocation. Discussing the criticism of education that it upsets and disturbs young people, he said: "The conception of education as a process of settling, or hardening, of the fixation of sound principles and righteous dogmas in the youth of America, brings me at once to state my own view of the purpose of university training. It is, that the purpose of higher education is to unsettle the minds of young men, to widen their horizons, to inflame their intellects. And by this series of mixed metaphors I mean to assert that education is not to teach men facts, theories or laws. It is not to reform them, or to amuse them, or to make them expert technicians in any field. It is to teach them to think, to think straight if possible; but to think always for themselves." One thinks of the contrast between this view of the function of education and that entertained at, say, Des Moines university, or at any institution whose avowed purpose or underlying motive is to produce individuals conformed to a pre-determined pattern. And, by the same token, does not religion have a similar function, to liberate rather than to constrain the minds of men?

One Tenth of One Percent Commission

THERE are at least one hundred thousand people in and around New York who think they know the best way to spend ten million dollars for the benefit of mankind, for about that number submitted their suggestions in a contest for a prize of one thousand dollars. It would seem that, on a commission basis, a plan for spending so large a sum might be worth even more than that. An architect gets a much larger percent for spending his client's money and, if he is a good architect, he earns it. But in this case no injustice was done, for the fund of ten million dollars was imaginary, while the prize was real money. The winning suggestion was offered by a university professor, who proposed the establishment of an institute of mental hygiene for research, education and consultation with a view to understanding and curing the mental disorders which produce such varied and lamentable results in society. This is a much larger matter than merely dealing with cases of insanity. It has to do with health, and with crime, with poverty, and with a limitless list of undesirable phenomena in the social order which have their roots

in mental instability and maladjustment. The diagnosis and treatment of these personal and social maladies can no more rest on the repetition of platitudinous formulae to the effect that "all is mind" than the control of small pox and typhoid can be effected by the mere assertion that all is germs. What is needed is the scientific study of particular cases. Much progress has already been made in this direction, but the importance of this field of research should have more general recognition and the research itself should have more adequate organization and support.

One Way of Reconciling Science and Religion

BROTHER Wilbur Glenn Voliva, back from a trip half way around the world, still holds firm and unshaken the faith that the world is flat and that the sun sails around it in "eccentric circles" at a distance of only 2700 miles, as "any schoolboy can prove by triangulation." It is cheering to know that mathematics is taught so effectively at Zion City that all the schoolboys know how to determine celestial distances by triangulation. The cosmic scheme according to the teaching of Zion, one gathers, is that the north pole is the central point in a vast plane, that the equator is a circle of approximately the size that is commonly ascribed to it, and that the parallels of latitude as one proceeds south become larger and larger circles until at the seventieth parallel the circumference is between 40,000 and 60,000 miles, as Commander Byrd would find if he would sail around it, and the south pole is not a point but an infinite circle on the frontier of creation. All of which is confirmed by the joint teachings of science and scripture, as interpreted at Zion. Godless science may protest that this explanation does not fit the observed facts, but this is "science falsely so called." True science backs the Bible. That is the way one knows that it is true science. All of which, while it may seem fantastic when applied to prove that the earth is flat, has a strangely familiar ring when considered apart from this application and as a general method of thought with reference to other findings of science.

"The Christlike God,"

Pages 15 and 16

IT SEEMED for a moment that there might be matter for trenchant comment in the successful protest of Colorado Baptist ministers against the appearance of Bishop McConnell as "keynote" speaker for the Northern Baptist convention at Denver. That Bishop McConnell, or anyone else of moderately liberal tendencies, should be the object of attack as a "modernist" is not news that rates front page position. But when the protest specifically cited the views expressed on page fifteen of "The Christlike God" as evidence of unfitness to address an assembly representing "the great Baptist denomina-

tion," there appeared to be something definite to talk about. But upon examination, the thing evaporates, simply because on page fifteen of "The Christlike God" the bishop does not express any views of his own whatever. On that page he is saying that "many of the younger students of the life of Christ" are impatient with metaphysical definitions of Christ, prefer to take that life as the expression of an ideal of humanity, and consider that the ascription of deity to Jesus is comparable to the apotheosis of mortals in pagan mythologies. Only the most careless reading could leave the impression that the author is expressing his own sentiments. And then, in the very first line of page sixteen, he goes on to say, so clearly that even a careless reader could not miss it if he got that far, that this protest against regarding Jesus as divine "does not quite meet the point." The ascription of divinity to Jesus was "more than honorific." It was an effort to "think of God in terms of Christ." Then follows the main thesis of his very stimulating and uplifting book—that "the essential is not the Godlikeness of Christ but the Christlikeness of God." Whatever trenchant comment this incident calls for must be directed not to the defense of modernism, but to a criticism of the gross carelessness which reads into a man's writings what he did not say and which fails to discriminate between the opinions which he advances and those which he states in order to answer. The brethren who read page fifteen so inaccurately evidently threw up their hands in holy but not very intelligent horror, dropped the book, and got no farther.

Catholics Quiz Candidates In British Elections

THE Catholic church, we have been informed, never takes any part in politics. It may be presumed, therefore, that it was not the Catholic church, as such, but some group of Catholic citizens, as such, that interrogated all parliamentary candidates before the recent elections with respect to their attitude on the support of Catholic schools by public funds. The two questions which were propounded to all candidates were, as given by the Jesuit weekly, *America*, as follows:

1. Do you agree to the principle that the same amount of public money should be expended on schools in which definite religious teaching is given as is expended on schools in which no such teaching is given? And, in the case of Catholic schools, will you endeavor to persuade your party to introduce, and will you support, any measure framed so as to give effect to that principle, wholly or in part, which does not infringe the existing rights of Catholic managers, by whatsoever government it is introduced?

2. If no other means were found practicable of relieving Catholics of the enormous double burden of paying their rates and taxes out of which council schools are provided, and at the same time of providing all sites and buildings for Catholic schools, would you at least do your best to induce the government to pay a fair rent for the use of Catholic schools for secular education, such rental to be based for example on the certified accommodation of each school?

Perhaps, after all, the inquiry was not quite unofficial, for it was Cardinal Bourne who reported that the conservatives returned a satisfactory answer, while the other parties, "so far as their leaders are concerned, seem to be, and I regret to say it, singularly shy and reticent." It is scarcely going beyond the evidence to assume that the purpose of the inquiry was not wholly academic but was to direct support to those who gave satisfactory replies. American readers will be less interested in the alleged reticence of the labor and liberal candidates than in the fact of an apparent effort to organize a Catholic bloc, under the leadership of a cardinal, for the support of the candidates who would pledge themselves to vote for appropriations for Catholic schools. We do not criticize the act. We merely mention it in connection with the claim that the Catholic church never enters politics.

Creating a United Church

THE PLAN for uniting the Congregational and Christian denominations, adopted by the National Council of Congregational churches at Detroit early in June and whose adoption by the General Convention of the Christian church next September is said to be a foregone conclusion, is worthy of careful study by all who cherish the ideal of a united church. This union will constitute the first instance in American Protestantism where two denominations not historically connected have become one body. The striking thing about the plan of union is its simplicity. Having discovered the basic principle by which these two groups of Christians, representing two unrelated ecclesiastical traditions, can unite, one cannot help asking why the principle of this union cannot be applied to other unions and to the ultimate problem of a united Protestantism.

The essential principle upon which the Congregational-Christian union is proceeding is that of erecting over the heads of both groups a common organization to which are committed *as many functions of the respective groups as they are now mutually willing to commit to it*, in faith that as time goes on, and acquaintance ripens into fellowship, the desire for a fuller and richer cooperative life will grow, and practicable means will be discovered by which to effectuate it. In the end the organic union of these two denominations will be complete.

The plan is so comprehensive in its scope and so flexible in its operation that those interests and functions on either side which cannot be easily and naturally merged at the moment are left undisturbed until the basic essentials of unity shall have been consolidated. One illustration of this principle may be referred to—the pensioning of ministers. The Christian church, like most of the smaller denominations, has not yet developed a modern pension system. It seemed impracticable, for legal and other considerations, to open the Congregational pension system to any but Congregational ministers. The problem was

solved by the Christian churches undertaking to develop a pension system for their ministers on lines similar to that now well established in Congregationalism. The result will be that when the two systems attain a parity they can be merged. Meanwhile, the task of developing the pension system of the Christian denomination will be simplified and reduced by the merger of local churches of the respective denominations; for wherever such a merger takes place, the minister of that united local church, whether he comes to it by way of Congregational or Christian ordination, will be eligible for participation in the Congregational system of ministerial relief. This is but one of a number of provisions by which the time factor is utilized to work out a final solution. Certain details of missionary administration are likewise adjusted. Unity is not forced, at any point.

This pragmatic or functional principle for securing Christian unity is, *The Christian Century* has repeatedly contended, the most promising method now before the churches of Protestantism. It achieves real unity, but it makes room within a united church for carrying on separately those functions which the parties to a given union are not yet prepared—whether for reasons of conviction, or law, or prudence, or lack of Christian grace—to surrender to a common organization. The first and fundamental thing to do in Christian unity is to create a united church. Under the banner of actual unity, and in the united exercise of specific functions through a common organization, the constituent groups will assimilate to a unified organic life. The result is bound to be the progressive abandonment of divided agencies for carrying on the major functions of a true church of Christ.

Such a union can take place between any two or more churches of Christ. The sole prerequisite is that they shall mutually recognize each other as churches of Christ. They may differ in many matters—in creed, in polity, in order, in mode of worship, in practical methods of administration. But if they acknowledge each other as churches of Christ they will have enough in common to justify the creation of some kind of united organization. They do not need to wait for further agreement; let them unite on the agreements that already exist. The genius of such a plan of unity is that it takes the churches where they actually are, asking two practical questions: How much have we in common? and, How much of this common possession are we willing to administer in common? It leaves ample room for separate testimony and for the separate administration of all functions which either group is as yet unwilling to commit to united administration.

The degree of organic union on such a basis may be very scant or very full at the outset. In the great achievement of church union in Canada, where Methodists, Presbyterians and Congregationalists came together four years ago to form one body, the union was organically complete at its birth. Education, missions, doctrine, ordination of ministers, placing of ministers, local and district organizations, all

churchly functions above the local church itself, were absorbed in a single coordinated ecclesiastical system. Being willing to commit to the newly created overhead body practically the whole round of churchly functions, the constituent denominations were dissolved at a stroke, as separate functioning bodies, and the United Church of Canada took their place.

But the Congregationalists and Christians are demonstrating that the same principle of unity lends itself to a more tentative application. They are showing that it is not necessary to wait for complete organic unity in order to have organic unity. They have determined to have just as much organic unity as they can get. They can get so much today. Tomorrow they can get more. In a generation, if not in a decade, their organic unity will be complete.

The functional method of creating a united church is essentially the federal method. It is illustrated in the creation of our nation by the transfer of specific functions from the separate states to the federal union. A new entity came into being when this transfer was made—the United States of America. Likewise a new entity will come into being when the denominations realize that certain functions of the church of Christ can be administered better by a united church than by separated denominations. In creating such a united church it is not necessary to envisage the final fate of the denominations themselves. They may survive for a longer or a shorter period. But so long as they survive they will function *within* a united church. What Dr. Ainslie calls the "scandal" of separatism will thus be partially removed, and its total removal will be assured, because the churches will have set their feet in a path that grows ever wider as they walk in it.

In this connection it is pertinent to distinguish the Federal Council of Churches of Christ in America from a true federal unity. The reader may ask, Is not this method of unity which *The Christian Century* is interpreting identical with the principle upon which the Protestant denominations embarked over twenty years ago when they organized the Federal council?—and yet it seems to have made little, if any, progress toward unifying the churches. The answer is that the Federal council was not organized on this principle or for this purpose. The constituent churches in the Federal council never faced the question of surrendering to a common administration any of their denominational functions. The functions which the council has exercised (and with great ability, be it remarked) have been those which lay outside the field which the denominations had preoccupied. It has never sought to invade that field. True, the formal statement of the council's purpose includes a reference to the doing together of those things which the churches can do better together than separately, but no attempt has ever been made to apply this principle within the fields in which the denominations as such are now functioning. It has been applied to functions which the denominations were *neglecting*. And it has had to act for the most part on *faith*, believing that

the denominations would sustain its policies, rather than by an authority organically derived from the denominations.

The Federal council is a *council*; it is not a federation. A genuine federation is organic. As far as it goes, it is organic *unity*. It may not go very far—it may be only the beginning of organic unity; or it may go a long way toward the absorption of the functions previously exercised by the constituent units. But whether it be a timid beginning, or a decisive and daring advance in the transfer of functions from the separate groups to the newly created common body, a genuine federation, like the federal government of the United States, contains the principle of its own development. The Federal council has failed to develop even the beginning of a structural unity for the churches because it was not created for the purpose of exercising any of the functions of the churches. Its leaders and interpreters have never sought to invest it with such a significance.

When the union of the Christians and Congregationalists is finally consummated, the federal principle of Christian unity, which is the functional principle, will have its first significant embodiment in American Protestantism. As such, this union lends itself as a pattern which other unions may follow. And not as a pattern only. For this particular union conceives itself as potentially a far more inclusive fellowship than its two original members represent. The basis of union adopted at Detroit indicates that the leaders have in mind something which concerns not these two churches alone, but other churches as well. They modestly express the conviction that in their union they have discovered the "road" which they hope "to make plain to others," along which other Christian groups may walk with them into a more inclusive fellowship.

That these two bodies are indeed taking a step which has significance for all the churches is beyond question. The whole movement for Christian unity will profit by their experiment and their example. The proposals now before the Reformed church in the United States, the United Brethren and the Evangelical Synod for the union of all three, are not dissimilar in essential method, albeit not so far developed. The still more incipient undertakings, such as those which involve the Baptists and Disciples, and those which involve the two Methodist bodies, North and South, the Presbyterians and the Episcopalians, will do well to give earnest study to this almost consummated union of Congregationalists and Christians. Any plan of union which involves the absorption of one body by another is vain. Any plan which demands the sacrifice of cherished convictions is too costly. Any plan which presupposes the complete and immediate transfer of all denominational functions to a united body may tax human nature unnecessarily, and is likely to be premature. But a plan simply to do unitedly what can better be done unitedly than separately is rational, practicable and Christian.

The structure—that is, the form, the organization

—required for the performance of these initial functions may at first be very simple and, as in the case of the Congregationalists and Christians, unimposing. But it suffices as a beginning. It will develop as other functions are transferred to it, and that is in accordance with nature's own method of growth. First the function, then the structure—the function creating its own structure. So we may hope to have a united church, not by trying to fit our diverse denominational structures into a single structure—that would be altogether mechanical and unfruitful—but by actually *creating* a united church and setting it to work at whatever tasks the denominations are willing to entrust to it. Such a united church can be nothing less than a new creation. It may seem at first to be a tenuous and frail thing. But if it is once set up, if it once really exists, its very tenuousness and frailty will evoke increasing support in the conscience of Christ's people, and its modest but substantial achievements will afford a practical assurance of its competence to bear a progressive increase of responsibility. With the voluntary passing over of their functions to the united church the divisive denominational structures would steadily dissolve, leaving only a memory or an innocuous tradition behind.

Different Kinds of Cars

A Parable of Safed the Sage

I RODE with a friend in his Motor Car. And he beheld others Cars approaching, and said, Here cometh a Packard, and here cometh from behind a Buick. And thus did he name all the Cars that he met or passed.

And I said, I greatly admire the knowledge of those friends of mine who know the different kinds of Cars. To me Cars are of two kinds.

And he said, What are they? Are they Fords and Cantaffords?

And I said, Nay, they are the Cars of my friends in which I ride without Charge and Cars with Meters which reckon up my Expense.

And he said, Hast thou no desire to own a Car?

And I said, If I should own a Car wouldst thou invite me any more to drive with thee? How much better is it for me that I ride in thy Car. For thus we have Good Visits and talk of Important Matters, and I have no concern for the Roads or the Detours.

And he said, I am glad thou feelest that way about it, for it is a pleasure to have thee in our Car. And the time hath come when it is hard to invite anyone.

And I said, A man who hath a Car may be under some temptation to become Selfish and Inconsiderate; and I count it among my Virtues that I help my friends to be Unselfish.

And he said, The trouble is that thou mayest want to ride when no friend is at hand.

And I said, I have a Telephone, and there is a man who driveth a Yellow Cab who is never far away. So if I have no friend at hand with a Car I do well,

for the Taximan is my friend. And if I have a friend who inviteth me to drive I do better.

And he said, Thy scheme is so good I wonder that all men do not adopt it.

And I said, My friend Immanuel Kant, the philosopher, said that a man's conduct should be such that all men might safely and wisely follow the same; but I think not. For the interests of life are enhanced by the fact that the merchant who hath something to sell preferreth my money and I prefer his commodity, and thus we prosper by the fact that what one man doeth wisely another man doeth better by avoiding. If all men were to follow my example in all things, or I should follow the example of other men in all things, then would that Calamity come to pass whereof my friend Shakespeare spake, and one good custom would corrupt the world. It is better that there be a Car for every taste and every purse, and two kinds of Cars for me.

And he said, I still love to drive mine own Car.

And I said, I hope thou wilt continue thus to love to drive thine own Car. But I shall never own a Car so long as so many of my friends own Cars and need to be taught Generosity.

VERSE

His Hand Upon the Hills

HIS Hand pours beauty from a shining cup
Upon green hills and leafy mountain-ways,
That I may pause in wonder—looking up,
And worshipping throughout my length of days;
While the slim willows bend in cloudy lace,
And zephyrs voice his praises, blowing cool,
In the blue mists above I see his face;
It gleams, tree-shadowed, from some silver pool.

I read his meaning in a thousand ways:
Each slight, half-open bud, each waving strand
Of meadow-grass unfolds to my rapt gaze
Some message that I know and understand;
While in the glory of fruit-laden tree,
The magic of the rose—a ripened pod,
In fields encircled by his mystery,
I hark the vibrant murmur—here is God.

CLARE MACDERMOTT.

The Untried Door

BEHOLD, we stand at many doors and knock;
From house to house we pass in the cold night
But hear not any creaking of the lock
And through no crevice see the welcome light!

Silent those palaces for evermore!
Only one house remains untried, where stands
The Friend, who waits our knocking on the door—
Upon the latch his scarred and eager hands.

EDWARD SHILLITO.

Second-Hand Religion

By James M. Yard

NOT long ago I was talking to a young instructor in Northwestern university. I was commenting on the fact that in the so-called church schools, like Wesleyan and Northwestern, and in Princeton and Yale, a large percentage of the students are church members when they enter. In Northwestern the average is around seventy-five per cent. I then asked, "Why is it that not more than twelve to fifteen per cent attend church on Sunday?" He replied, "You say they belong to the church, and that is true, but it is the church of their fathers to which they belong. It is not *their* church. They have never really committed themselves to anything."

My mind went back immediately to another conversation I had had about a year before; this time with one of the leading Methodist ministers in Philadelphia. He had just finished his reply to a questionnaire sent out by one of the bishops. The question was, "What is the matter with the church; why is it so lacking in religious vitality?" The pastor's reply was much the same as the instructor's, "Our members have never committed themselves to anything. They join the church, many of them, for the same reason that they join a club. It is the thing to do. It gets them into the right social group, or it helps them make good business contacts."

No Real Experience

In both cases the trouble seems to be second-hand religion. There is no glow of a real experience. There is no sense of the actual presence of God in their lives, nothing of President Eliot's experience. His biographer says of him that "he had first-hand experience of the presence of the living God." He relied "on the Eternal for personal strength."

Joseph Fort Newton says there are two kinds of religion in the world—"the mediate and the immediate; the religion we receive and the religion we achieve." The religion we receive is not of value for very long. It may serve well in childhood, but unless we embark on the great adventure ourselves that sort of religion soon vanishes. It has no root and when the sun scorches it, it withers away. The religion we achieve is, after all, the only real religion we ever have. Your father can give you a Bible, he can teach you the creed, but you must discover God for yourself. Not many people appreciate really great music or great art at first. They go to concerts and art galleries, they read poetry again and again. Eventually they come to an appreciation of beauty. You can give your son a great painting, but you cannot make him appreciate it. The love of superb art each man much achieve for himself. You may give your boy the finest violin ever made. You may employ the ablest teacher on the planet and let him live with your son, but neither you nor the

teacher can make him an artist. He must make the effort. All such achievement is personal.

Perhaps our modern emphasis on the esthetic side of religion will lead us around to a renewed emphasis on the personal aspect of religion.

The Danger of Secularism

I am perfectly sure that a religion that shuts its eyes to poverty, sickness, illiteracy, ill-adjusted race relations, the evil of the machine age, and modern imperialism is not the religion that the present generation will tolerate. A religion that is merely personal and safe is anathema to thinking men. We do not need less talk about the social gospel. The church must rather go forward with greater courage and determination than ever, to combat the evils of today. It must tackle secularism, the profit motive, and all that goes with it. The enemy of real religion today is not atheism, nor humanism as some people insist, nor what we have termed materialism. The enemy is secularism—the worship of success, the determination to have everything from washing machines to airships for one's personal possession. The determination to enjoy all *things*: food, drink, clothes, travel, theater, sports—on the installment plan, if there is no other method. We are resolved to deny ourselves nothing. The profit motive is king of our lives. That is the paganism that eats like a canker at the heart of all modern religious experience—something for nothing, which is the essence of the profit motive.

Real religion must come to grips with that kind of thing. A religion that loves mercy, and walks with God, cannot endure to live in the same world with secularism.

The leaders in this new advance, men and women who are going forward to an "altogether other dimension of faith and fellowship," have achieved personal religion. It is my conviction that their followers are so few because so few in the churches have ever found anything personal and real and vital in religion for themselves.

The Timidity of Ignorance

It is just the people who are cursed with second-hand religion who are interested in "the old time religion." They are disgusted when one discusses the race problem, and fear that if they become real Christians they will have to eat with Negroes. They are against the world court, the league of nations, or any kind of international cooperation. Some of them are editorial writers and reporters on great dailies and they ridicule "pacifists"—men like Paul Jones, Bishop McConnell, Harry Emerson Fosdick, Ernest Tittle, and those who are working for the "outlawry of war." They are afraid of science and new knowledge lest it destroy religion. Poor timid souls, who

have not felt the grip of God, fear that religion will perish. Not all fundamentalists are of this sort by any means, but many of them are.

It seems to me that we shall not advance much further in our social program until we have a new tide of personal experience of God. The world seems to be waiting for that. President Glenn Frank of Wisconsin said not many weeks ago, "I am convinced that any renaissance or renewal that is to mean more than a mere reestablishing of the old order under new names must be, in the deepest sense of the word, a religious movement."

That religious movement will come when numbers of individuals take off their shoes beside a burning bush, or when hearts are "strangely warmed" in some quiet hour of prayer. "Such experiences," says Professor George Thomas of Swarthmore, "are insights and not mere feelings. They are aroused by concrete experience, but claim to penetrate into their secret meanings. They cannot be transmitted by personal influence because they are private achievements."

Achieving Religion

How, after all, does one achieve religion? Some people just seem to grow into it. They seem to have a religious talent. Of course they have to undergo the disciplines of religion, by which I mean that they must spend time in meditation and worship and reading religious books—and live a life of mercy and joy and good works. But even to these, sooner or later, life comes to test their faith and experience. From many sources intellectual problems arise—one has to fight one's way through doubt and confusion.

Lincoln did that until he felt the "sustaining sense of God's presence." Was there ever a scholar or thinker who did not have to deny God in order to find God? It is admitted that in religion we are up against ultimate problems, and when one faces the absolute or infinity or reality one wins faith only after combat, and even then only partially. The struggle is always on.

Sorrow and trouble are fires through which men pass to achieve religion. Very, very often I know faith is entirely consumed in these fires, but on the other hand it is true that most men who have great religious experience have achieved it through suffering. As Joseph Fort Newton says of Job, "Had the experience of God moved on in sunlight, he would have held his neat little dogma to the end, living usefully and uprightly like many another, never guessing what treasures lay in the windless heights and waveless depths. Without this tragedy he would never have felt the need of a nobler faith, much less have won it. The brute facts bludgeoned his faith and broke it, forcing him to fight for his life, but he won from hard fact a higher, more revealing faith which, in turn, forced the dark reality of life to yield him light."

The history of man proves that religion can be achieved. And certainly the only kind of religion that can stand the test of modern science and philosophy and that can triumph over the selfishness of secularism is a religion that each man wins for himself.

Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny;
Yea, O world, though with one voice thou deniest,
Stand thou on that side for on this am I.

I Believe in Hell

By Fred Eastman

I BELIEVE in hell—because I have seen it. I have seen hell in human life. I have seen individuals whose lives have disintegrated—men who have lost their jobs, their families, their standing in human society. Broken by a sense of failure, they felt that they were outside the house where the wedding feast was going on and they were in darkness and alone.

I have seen hell in asylums for the insane. There I have seen men struggling with all the energies of their spirits to regain status with their fellow men outside. I have seen some of them wrestling with the powers of darkness for understanding and for wisdom with a courage and a valor that I have never seen equaled elsewhere. And I have seen others who had given up the struggle, who sat hopeless and defeated without the capacity to fight any more. They were already in death.

I have seen hell in family life—homes from which love and trust had departed. Husband and wife looked at each other without respect. Between father and son an impassable gulf seemed fixed. Between mother and daughter there was no understanding.

I have seen hell in community and national life—millions of people rising up to fight each other, to crush and to kill. I have heard them sing their hymns of hate. I have seen a war which cost eight million human lives and destroyed uncounted thousands of homes.

II.

I believe in heaven—because I have seen it, and from time to time I have been there. There have been moments when I felt my own life completely integrated and in tune with the larger life of the world about me. In fullness of health and joy, with

energies concentrated on some constructive and unselfish goal, I have worked and played surrounded by love. That was heaven.

I have seen others living lives so useful, so happy, so compassed about by the appreciation of their friends and the good will of the world that for the time at least they were in heaven. Not that they had no struggle or hardship to bear. Far from it. But they felt that they were winning in their struggle and succeeding in spite of their hardship.

I have seen a family that had maintained its integrity, its ideals, its mutual confidence, in spite of all the assaults of economic failure, disease, and motion pictures. The members of that family—no matter what the storms they had faced in the world outside—felt that when they came home they came to a haven where mother and father, brothers and sisters, waited for them with joyful eagerness. When that family sat down to dinner the world and its cares were forgotten. They chattered like magpies, they joked, they sang, they teased one another. Each member of that family seemed always sacrificing something of his own so that he might buy a present for one of the others. In that respect they were like the young couple of whom O. Henry wrote in his story "The Gift of the Magi." The young husband had a magnificent watch which had been bequeathed to him as an heirloom. But he had no watch fob. The young wife had beautiful hair but she had no side combs to set it off. When Christmas came the young wife had her hair cut off and sold so that she could buy a fob for her husband's watch. The husband pawned his watch in order to buy side combs for his wife. On Christmas eve when those two looked into each other's eyes and realized what each had done for the other, then and there was heaven.

I have seen at least one community having an experience of heaven. It was on the night of the opening of a new neighborhood house. The whole village had helped to build that house—partly by volunteer labor and partly by cash. It was as heterogeneous racially and economically as any community could be. There had been cliques and divisions, enmities and jealousies, before the house was begun, but in the building of it they had melted away, and on the opening night I saw 400 people, rich and poor, wise and ignorant, dance together and play together. I heard them sing together—at least make a joyful noise unto the Lord. All their old strife and misunderstandings were forgotten that night in the deeper sense of fellowship which they had formed.

Yes, I believe in heaven because I have seen it and have been there. And having seen it and experienced it I want to see more of it.

III.

I believe in God. I think of God very much as the poet who wrote the first chapter of the book of Genesis thought of him—as the creative force which moves upon chaos and brings order out of disorder,

light out of darkness, growth out of stagnation, beauty out of ugliness, heaven out of hell. I think of him as personal, for I have never seen creative work done except by persons.

Certainly I have felt this creative force in my own inner life and I have seen it in others. I have seen some of those men in asylums re-integrated and established again in happy relationships in human society. I have seen the hells of family life transformed into peace and unity. I have seen missionaries go into communities that were chaotic, where vice and crime made life hideous, where children were not protected and women were not honored, where men were morally degraded and physically miserable. I have seen those missionaries bring the creative power of God to move upon those communities until they were revolutionized and cooperation had taken the place of individualism, good will the place of suspicion, service the place of greed. I have seen this creative force at work in artists and musicians. I have seen poets gather up the hopes and ideals and aspirations of their generation and weave them into images that will live long after the machines of our generation have crumbled to dust.

All this creative power I see going on around me and in me, here and now. And that power is God.

IV.

I believe in Jesus as the one in whom God has dramatized the whole struggle between heaven and hell. In him the forces of hatred and the forces of love fought it out. The forces of hatred won at first. They nailed him to a cross and thought they had done with him. But they did not defeat him forever. The resurrection story for me is the symbol of the conviction of the Christian world that his defeat was not lasting. A man's flesh and blood may be killed by hanging him on a cross, but his soul cannot be killed that way. Jesus has been marching down the centuries, "lifting empires off their hinges and turning the stream of history into new channels."

V.

I believe in my fellow man. My supreme duty is to understand him, to break through whatever barriers the world has built between us, to make friends with him, to help him in his struggle for a better life, and to make him happy if I may.

VI.

I believe that the creative power of God is available for me today. It is within me. My supreme privilege is to cherish that creative power, to make my mind sensitive to its promptings, to answer its call when it urges me to go down into the hells of life and to transform them into heavens. In prayer I may listen to it; in worship I may bow myself humbly before it; in service I may make myself the medium through which it may move upon the chaos in the world about me.

Cherishing and developing that inner creative life is not an easy thing. The pressure of modern civilization is against it. The rush and roar of machinery drown the inner whisper. The multiplicity of organizations makes administrators out of men who ought to be poets, clerics out of men who ought to be priests, promoters out of men who ought to be prophets. But I do not *have* to yield to that pressure. I can choose the better way. I can resist the

pressure of the world to make me conform to its type. I can take my place among the spirits who like Jesus have overcome the world. I can live a liberated life. I can have fellowship with others who are seeking beauty rather than riches, understanding rather than things, love rather than pleasure. I can walk alone, if need be, with God within me. I can leave for those who come after me a heritage of courage, and of joy. I can—and so help me God, I will!

Lies That Feed the War Fires

By Alfred W. Swan

A Harrowing Translation

ONE wonders how the Ammonite *Herald* of David's day may have recorded the capture of the city of Rabbah. A near contemporary Hebrew record says that David "brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them to pass through the brickkiln." (II Samuel 12:31.)

A much later chronicler's version of the incident says: "He cut them with saws, and with harrows of iron, and with axes." (I Chronicles 20:3.)

But Moulton's translation makes the first account say: "He put them to saws, and to harrows of iron and to axes."

And the marginal reading of the American revised version is: "He made them to labor at saws, and harrows of iron, and axes of iron."

Evidently a case of industrial slavery came to be reported as a tale of bodily mutilation. Did the translators hew to the line!

She Cut Him Dead

The London Times of July 9, 1915, in its "agony column" ran this: "Jack: If you are not in khaki by the 20th, I'll cut you dead.—Ethel."

The Berlin correspondent of the Cologne Gazette transmitted this: "If you are not in khaki by the 20th (hacke ich dich zu Tode), I will hack you to death."

Isn't it killing!

How Curfew Rang That Night

In August of 1914 the Cologne Zeitung carried this line: "When the fall of Antwerp got known, the church bells were rung." (Meaning the church bells in Cologne.)

The Paris *Matin* then carried this item: "According to the Cologne Zeitung, the clergy of Antwerp were compelled to ring the church bells when the fortress was taken."

Thereupon the London Times continued the fiction with this: "According to what the *Matin* has heard from Cologne, the Belgian priests who refused to

ring the church bells, when Antwerp was taken, have been driven away from their places."

The Milan *Corriere* continued the fabrication with: "According to what the Times has heard from Cologne via Paris, the unfortunate Belgian priests who refused to ring the church bells, when Antwerp was taken, have been sentenced to hard labor."

And finally the Paris *Matin* took up the epic again with: "According to information to the *Corriere* from Cologne via London, it is confirmed that the barbaric conquerors of Antwerp punished the unfortunate Belgian priests for their heroic refusal to ring the church bells by hanging them as living clappers to the bells with their heads down."

Such was the growth of a press legend.

Franklin's Packets of Scalps

During the American Revolution Benjamin Franklin is said to have fabricated a letter purporting to be a communication taken en route from loyalist Indians to the British Crown accompanying eight packets of scalps "cured, dried, hooped and painted," taken by Indians from colonial frontiersmen. Realism was added to the document by cataloguing the scalps of "43 Congress soldiers, 98 farmers killed in their homes, 97 farmers killed in the fields, 102 variously killed, 18 burned alive, 1 clergyman, 88 women with their hair braided, indicating that they were mothers, 193 boys, 211 girls, and 122 assorted scalps."

With the catalogue went a speech to the Great King Over the Water. Balzac said that Franklin invented the lightning rod, the republic and the hoax.

The Chivalrous South

The civil war was propagated on atrocity tales from North and South alike. The Charleston *Courier* wrote up the "Federal Villainies in Maryland," saying: "A party of Sickles' 'dead rabbits' who had been turned loose upon the unfortunate populace in lower Maryland burned the homestead of a wealthy citizen, turned his family out into the fields, and carried off one of the young ladies to their den, where she was outraged by nine of the devils."

The Raleigh Journal published a story of how after the evacuation of Newbern the Yankees had desecrated graveyards and mutilated bodies. "Butler the Beast, Grant the Butcher, Sherman the Brute—what a precious trio, what heaven-defying, monstrous specimens of humanity!"—exclaimed the Atlanta Intelligencer. And Lincoln was called "the Baboon President" and a "low-bred, obscene clown."

The Magnanimous North

The North was obliged similarly to fan passion ablaze. In 1861 the New York Evening Post told how the fingers of the dead were cut off to secure rings, and "their skulls and bones were cut and carved into drinking cups, and the women of the region, equally ignorant and cruel, wear them, and gloat over them with glee."

In 1862 Harper's Weekly described how the rebels "cut off the heads of our dead at Manassas; they boiled the bodies to get the bones more readily; they swung their heads as trophies upon their homeward march through East Tennessee."

And the Boston Transcript described how General Lee had with his own hands flogged a slave girl and put brine on her bleeding wounds.

The Stuff That Wars Are Made Of

All this may be as unconscious as any other phobia, or it may be as deliberate as William Randolph Hearst's notorious instruction to his Cuban correspondent in 1898: "You furnish the pictures, and I'll furnish the war."

The Ammunition That Sank the Lusitania

One of the principal charges upon which in 1915 the senate attempted to expel Robert LaFollette was that he had falsely declared that the Lusitania carried ammunition. When Mr. Dudley Field Malone, collector at the port of New York, proposed to testify in his behalf that among the Lusitania's consignments to the British government on her last voyage were 4,200 cases of Springfield cartridges, the prosecution was dropped. But the administration refused to permit the publication of the facts.

The Human Glycerin Factory Explodes

On October 19, 1925, speaking before the New York Arts club, Brigadier General John V. Charteris, chief of the intelligence service of the British army during the war, told how the "Kadaver" tale originated in his office.

The New York correspondent of the London Times reported that, according to the general, "the story began as propaganda for China. By transposing the caption (Kadaver—carriage) from a photograph of a train hauling dead horses to the rear to one of a train hauling dead German soldiers to the rear, he gave the impression that the Germans were making a dreadful use of their own dead. Later, in order to support the story, what purported to be the diary of a German soldier was forged in his office.

It was planned to have this discovered on a dead German by a war correspondent with a passion for German diaries, but the plan was never carried out. The diary is now in the war museum."

The general was so incensed by the publication of his revelations, that upon his return to England he recanted his story of responsibility for the origin of the tale. And the Manchester Guardian came to his defense with this explanation: "The truth is, as a British eye-witness of the alleged factory explained, a British shell had pitched in a German military cook-house, blowing the cooks in pieces and scattering their remains into the great caldrons used in all army kitchens."

One may take his choice of the general's lies.

Mexico Next

In November, 1926, Liberty magazine, which flies at its masthead the sentiment of Stephen Decatur, and which in April of that year had editorially advocated the conquest of Mexico, carried a picture of the newly organized Banco de Mexico over the title: "A Run on the Bank of Mexico." There never has been a run on this bank, and the picture was taken the day the bank opened, when crowds assembled to witness the opening and to make deposits. Liberty, I am told, has been barred from Mexico.

At It Again

In the April 13, 1929, issue of Liberty appears a photograph, "P. & A. International Photo," purporting to be of a crowd of infuriated communists outside a newspaper office in Moscow during the "War between the United States of America and the World Union of Soviet Republics in 1933-1936"! While the article it illustrates is fiction, an agent for Liberty explained that it must be authentic, since it is substantiated by photographs. Can you beat it!

Greedy for Blood

Says Philip Gibbs in "Now It Can Be Told": "Greedy was the appetite of the mob for atrocity tales. The foul absurdity of the 'corpse factory' was not rejected any more than the tales of the 'crucified Canadian,' disproved by our own G. H. Q., or the cutting of children's hands and women's breasts, for which I find no evidence from the only British ambulances working in the districts where such horrors were reported."

Glutted with Propaganda

One use of propaganda did come to a happy end. The Wilson proposal to drop printed matter behind the German lines from allied planes, incited German troops and civilians to the revolution that brought the war to a close.

One of the aviators who participated in that barrage of paper and ink tells how, after dropping overboard a quantity of printed matter he dived to dodge a cloud, and dived into a cloud of his own paper, pieces of which befouled an intake valve, stalled his

engine, and brought him to a forced landing, fortunately within his own lines.

Propaganda put out too thick downs its own distributors. The London Times in 1914 suggested that the story of the mutilated nurse may have been invented by German agents to discredit all atrocity tales.

You Can Print This

But there is a more excellent way to combat war than by an overstrained realism that emphasizes

atrocities. In 1917 the Association to Abolish War proposed to print the sermon on the mount, without note or comment, for free distribution. The secretary of the association was officially informed that such procedure would be regarded by the department of justice as "pro-German." "Now It Can Be Printed," and is issued under this caption with its story attached.

But we shall probably be reminded that the growth of atrocity tales may be detected even in the strata of the Old Testament.

B O O K S

The Story of a Christian Philosopher

Borden Parker Bowne, His Life and Philosophy. By Francis John McConnell. The Abingdon Press, \$3.00.

IT IS an extraordinary bishop who can write the biography of a philosopher and a full exposition of his system of thought, with a thorough knowledge of that system and an adequate acquaintance with the contemporary philosophies with which it challenges comparison. But then, Bishop McConnell is an extraordinary bishop. He was a student under Bowne and is still his disciple, if the term is not taken as indicating slavish agreement with everything that he said. No one understood Bowne better than McConnell. While this book is not the most complete and systematic exposition of the "personalism" which was Bowne's great contribution to philosophy—one must go to Professor Knudson's "Personalism" for that—it is sufficiently full to satisfy most readers, and it gives special attention to the orientation of Bowne in the stream of philosophical thought.

Bowne began his career as a critic of Spencer and for thirty years he continued to use the "First Principles" as the cadaver on which to give his students dissection practice. He accepted the principle of scientific evolution and wasted no words either in denunciation of Darwin or in opposing his facts or his scientific deductions from them, but he was a sharp, and at times a bitter, critic of an evolutionary philosophy which culminated in the Unknowable and of every form of associational psychology, from Hume to Spencer and after, which professed to find the essence of personality in a stream of consciousness rather than in a substantial "self" giving unity to the elements which make up this stream. It was an act requiring some courage for a young writer, still a graduate student, in fact, to declare open war upon the philosopher who was popularly acclaimed as the towering figure of nineteenth century thought. But lack of courage was not a fault which even Bowne's severest critics ever attributed to him. And now that the smoke of that battle has cleared away, even those who do not ascribe to Bowne a decisive part in the fray must admit that Spencer does not tower as he once did, and the very term "agnosticism" has so lost prestige that those who still hold to what it stood for are forced to dress their thought in more reputable words. Bowne refused to be comforted even by Fiske's theistic evolution and pronounced, without reading it, that his "Through Nature to God" was not worth reading.

The present reviewer cannot think of Bowne without feelings of profound gratitude for help in time of need. Floundering with undergraduate seriousness through the history of ethical systems which seemed to have pretty much demolished

each other, "proving absurd all written heretofore and putting us to ignorance again," he was fortunate in having a classmate fresh from Bowne at Boston university who brought to his attention his "Ethics." It was a new book then. In it the author seemed to be concerned not to show how completely wrong all previous ethical theorists had been but to show how far they had been right, and especially to show that, in the light of human experience, the obligations to ethical conduct could not be dissolved by any sort of theory.

A biography of Bowne would not be complete without recognition of his attitude as a defender of the freedom of biblical research, of his personal religious attitudes (for he was a prayer-meeting Christian), and of that stalwart opposition to officialism which led him, a lifelong and ardent Methodist, to argue for the abolition of the Methodist episcopate. To all of these points, the biographer pays adequate attention. The only thing I have against his book is that it held me oblivious, as I read it after midnight on the train, until I was carried past my station.

WINFRED ERNEST GARRISON.

Books in Brief

The Book of the Twelve Prophets. By Sir George Adam Smith. New and Revised Edition. Doubleday, Doran & Co., 2 vols., \$5.00.

First published thirty-three years ago, this commentary on the prophets who are too faintly praised by the usual term "minor," is a monument of Old Testament scholarship. But even as revised and reissued it remains for the most part a monument of the scholarship of the generation which originally produced it, with relatively slight emendations and additions in the light of the altered conceptions which have gained currency and acceptance since that time. The author's eminent services in this field need no praise. Their value is beyond question. But the chief significance of this work at the present time is that it gives a conspectus of the views of former commentators presented from the point of view of a ripe but rather conservative scholarship.

Science and Good Behavior. By H. M. Parshley. Bobbs, Merrill & Co., \$2.50.

This author has little use for philosophy and none at all for religion, but perfect confidence in both the past achievements and the future prospects of science. Religion, especially, he regards as a total loss, and modernism rather worse than fundamentalism. If one asks whether religion may not have some value as defining some of the objectives of the good life, his reply would be: "The genuine things of the

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spirit consist of art and science in their mental and emotional aspects." Are there not others, more personal and more accessible to those without artistic or scientific culture? And has science quite reached the point where one may soberly say that "man has all but finished the conquest of nature"? The real scientists are usually more modest. It may be true—let us say that it is true—that a "realistic and successful ethics, competent to insure the achievement of the purpose of life, can develop only out of a synthesis of the social sciences." It still remains to determine what is the purpose of life—and science cannot do it.

A Saga of the Sea. By F. Britten Austin. Macmillan, \$2.50.

A Saga of the Sword. By F. Britten Austin. Macmillan, \$2.50.

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These are not two but many "sagas." Or, less strictly speaking, they are recitals of many scenes from two age-long dramas—the melodrama of the sailor and the tragedy of the warrior. The tales of the sea begin with the first voyage of Odysseus, and continue with Cleopatra, the Vikings, Columbus, Nelson at Trafalgar, a Yankee clipper, and the Monitor and the Merrimac, with others in between. The

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The Freiburg Passion Play

EDITOR THE CHRISTIAN CENTURY:

SIR: Since you have made mention of my attitude toward the Freiburg Passion play produced in this city by Morris Gest I feel sure that you and your readers will be interested in knowing how this production of the Passion play in New York city turned out, especially as I understand that it is headed toward Chicago and points west.

You say that on the opening night in New York as high as \$100 per seat was paid. If anybody paid that amount he was terribly cheated, as plenty of good seats were on sale in the box office at the current rate on the night in question. Within a few days after the opening, ministers in this city received letters from the manager inviting them to take seats at cut rates for the members of their congregations—a sure sign that a play is going on the rocks. Within a month the management announced a 50 per cent cut in all prices, orchestra seats reduced from \$3.00 to \$1.50, "for the benefit of the masses," as the advertisements put it. I have something more than a suspicion that this was for the benefit of the management, as on the night when I saw the play the theater was not one-quarter full. Now, after a six-weeks' run, the players have

Folded their tents like the Arabs

And silently (stolen) away,

after one of the most disastrous productions of a season unparalleled for theatrical disasters.

I may be pardoned for believing that I was correct in my diagnosis that "the play is silly, melodramatic stuff" which "stirs no emotion at all." I would now add to this, upon the basis of definite information, that the Passion play as advertised and presented in New York was one of the most colossal pieces of "bunk" ever attempted. Check it down for one honor mark at least to the credit of the American public that it refused to be fooled by this arrant and stupid sham.

New York City.

JOHN HAYNES HOLMES.

The New Testament Church Defended

EDITOR THE CHRISTIAN CENTURY:

SIR: There appeared in The Christian Century of May 22 a peculiar, though interesting, article by Professor Holman, on

battle scenes cover a still wider range, from that imaginary tragic day when it occurred to the ingenious leader of a neolithic tribe to hunt men instead of beasts and to find sacrifices to their gods among their neighbors instead of selecting them from among their own youths and maidens, down to the introduction of the tank. Here are important and vivid chapters in the history of the arts of navigation and war. The thing is done with smashing power, and with a strong grasp on the facts. The story of war becomes an unanswerable denunciation of it.

Our Puppet Show, by Francis de Croisset. Harpers, \$2.50.

A French playwright, one of the most popular and prolific authors of current comedy, gives his view of life and the stage. He is very wise about the stage, very foolish about life, completely non-moral and scintillantly clever about both. Brilliant, paradoxical, frivolous, entertaining.

Dynasty, by Clarence Budington Kelland. Harpers, \$2.00.

Whether or not this is "an answer to 'Babbitt'," it is a well conceived and well written novel of an American business man, picturing the character and career of a man who became a tremendous power in the industrial and financial world without being motivated primarily by the desire for gain.

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New Testament Christianity and the New Testament Church. The professor essayed to cover considerable ground in limited space, and in so doing inevitably committed himself to superficial conclusions. It is manifestly unfair to use the life of the Corinthian church, at its lowest levels, to illustrate the general standard of New Testament church life. Whenever I attempt to appraise any man, or any institution, I do so with the best and not the lowest in view. The true nature and quality of anything is to be understood not in the light of its lower, but rather of its higher reaches. Why then did not Professor Holman dwell upon the tremendous vitality of the New Testament church, as seen in its successful resistance of bitter persecution? Why did he not do justice to the background of the New Testament churches? With nineteen centuries of cultivation behind us, our modern churches had not moral dynamic enough to stay the bloodiest war that ever cursed the modern world. When we consider the social background of the New Testament churches, how they had to contend against an organized social system so violently antipathetic to Christian idealism, without the ameliorating effect of centuries of so-called Christian education, too much we cannot say in praise of the vitality of the early church.

Professor Holman, however, commits himself to a more serious statement. He says, "We need not a reproduction of New Testament Christianity but something more suited to our times, both in outlook and organization." In other words, then, we need a substitute for New Testament Christianity, as both in outlook and organization it is not what the modern world needs. Now, who is to furnish this substitute for New Testament Christianity? As a minister of the Christian church, I look to the New Testament as the reliable record of the original gospel. That is, it is there and nowhere else that a reliable and authentic record of the original gospel is to be found. That original gospel centers in Christ—his life, his death, his resurrection, his intercession, and his coming again. That original gospel is the only gospel, and was a leveling gospel, cutting through all barriers of race, creed and color. It broke down walls of partition, and it brought life and immortality to light. It was a vital gospel, not encumbered by dogma. It had power to arrest conscience, and inculcated in men a sense of strong social obligation. May I ask, what more does the professor want? And where are we to go to find a substitute for this apostolic gospel?

The organizational expressions of the apostolic gospel were

characterized by "fluidity" and "adaptability," as Professor Holman points out—two of the very features that we must have today if organized church life is not to perish from our centralization; and anachronistic elements in it. Professor Holman pleads for a church that can "release spiritual dynamic," and "enlarge social sympathy," and be in sympathy and accord with our "modern democratic aspirations." Would it be possible for Professor Holman to see in the gospel proclaimed by St. Paul, and preached by St. Peter on the day of Pentecost, just such a message to be given by the church of today that would bring about the very ends he desires?

After all, that which primarily matters is not so much the organizational form of the church as the message which the church brings. It is the message which wins, converts, and conquers. The message has long ago been given in its purity and power. It needs to be proclaimed today by believing men. The modern world must be brought up against the preaching of the cross, with its tremendous social implications, and nothing can take the place of such a message.

Indianapolis, Ind.

JONAS E. COLLINS.

Advertising Military Training

EDITOR THE CHRISTIAN CENTURY:

SIR: I sent a protest recently to the postmaster-general against the use of "Let's Go! Citizens' Military Training Camps" on letters sent by one private citizen to another private citizen. I stated my approval of the government using this advertising on mail sent out by the government or by the military department but opposed the plastering of the mail of private citizens with that which is objectionable to both the sender and the receiver. Enclosed is the letter I received in reply. It would be interesting to know if this is the stock letter sent to all such protestants, or do others protest?

Springfield, Mass.

CLAUDE ALLEN MCKAY.

[ENCLOSURE]

My dear Rev. McKay:

The postmaster-general has referred to me for reply your letter of the 10th instant, protesting against the use of special canceling machine die hubs bearing the legend "Let's Go! Citizens' Military Training Camps."

The military training camps are promoted and maintained by the war department and the use of the cancelation stamps advertising these camps is authorized by an act of congress.

Undoubtedly these camps afford excellent training for the young men of the country and it is regretted that you do not approve this type of advertisement.

H. H. BILLANY,

Fourth Assistant Postmaster General.

Missions Yesterday and Today

EDITOR THE CHRISTIAN CENTURY:

SIR: How does mission work differ today from that of the past? The difference has arisen because there is a Christian community now in the far east which has by no means severed itself from the traditions of its own people. Eastern Christians have accepted the Lord Jesus in just as great fullness as the people who are Christian in the west. These people extend to the missionary now a cordiality and a welcome which is as distinctly Christian as you can find anywhere on the globe. They are asking us to work with them as brothers. That welcome is as hearty as any pastor can receive from a church board in America. Again the difference consists in the fact that now in the mission fields of the east there is an organized work mapped out, into which a new missionary will step and find everything at hand to go to work with, that is to say, spiritual cooperation, sympathy, and help, just the same as if he were being inducted into a pastorate in the west. Is that a drawback in Christian work? I think it ought to constitute a great appeal to young people to give heart service in such a situation. When our

fathers came to the far east they had to force their way among a hostile people. Now the missionary is received, and welcomed, and honored, and if he acts the part of a Christian brother he certainly has fallen into a broad place in Christian work and fellowship. In Japan we have been graciously saved from many jolts and jars, because the Japanese people always have been an imperial people in more ways than one, and when the missionary came in modern times, they had already developed a national spirit into which the missionary just simply must fit, or get out. Christian work was at once reduced to the brotherhood basis in Japan, and the missionary has grown up in the Japanese church, along with his own people, who have learned the way of Jesus. This is not theoretical; this is actual.

Fukiei, Japan.

C. P. HOLMES.

Is There a Character Objective for Groups?

EDITOR THE CHRISTIAN CENTURY:

SIR: The question which I attempt to state comes from a limited experience in the ministry, and from contact with small churches. Yet all churches big and little have one great objective, the building of Christlike character, and they are failing to produce that character in altogether too many instances.

To illustrate: A few weeks ago news was published in a daily paper that the president of a bank had confessed to having forged notes during the past ten years to the amount of a little more than \$88,000. That man was president of the board of trustees in a local church, an outstanding Christian. He is now serving a term in the penitentiary. An elder in a certain church, highly honored in the presbytery and synod to which he belongs, has been found to be using trust funds for his own purpose and is out of the penitentiary only because the money belonged to friends who refuse to push the case. Another elder, always active in his local church, teacher of a boys' class in the Sunday school, has been found guilty of the same offense and is free today for the same reason.

These three illustrations could be duplicated many times. The only inference possible is that the church in the past has not given such men a solid foundation for character. We hold up the example of Christ individually and for individuals, but we do not have a character objective for the group as a whole and we must have one.

When we look at the organizations of the church we find their main reason for existence is the raising of money for one cause or another, and those causes are often worthy. But when faced with a men's group, for instance, can we give it something definite in the line of character building that will attract the interest of the men and challenge their effort? Young people are tired of attending meetings where the attendance upon the meeting is the main purpose of the society they are asked to join. We have fine mottoes, such as "Crusading with Christ," but what does that mean for a local group in a small church in a small town? The day is past when men and women, boys and girls, care to belong to an institution that will not give them something real to do, that will not and can not state what it is working toward, and that seems to be the position of the church today.

The problem must be faced. Many of us are facing it and are baffled by it because we are not sure whether there is such a thing as a character objective for groups, and yet if there is not the entire church must be reorganized on a more individualistic basis as far as character training is concerned and the sooner we know it the better off we shall be. So will not some religious psychologist or irreligious psychologist please tell us whether there are such objectives, not only for young people but for adults as well? If there are none then we had better get busy and formulate some or else admit the fact that the main work of the church, *as an institution*, as a group of men and women, is the raising of money.

Park River, N. D.

JAMES ROBERTSON.

The Christian Century Associates

An Informal but Real Fellowship

THREE WEEKS AGO I suggested in these pages that all readers who would like to sustain an informal but real relationship to the editor of The Christian Century, in order to facilitate the rendering of little bits of incidental service to the good causes which the paper espouses and to the paper itself, should write me to that effect. I promised that if 500 responses should come in before June 15 I would declare the fellowship a going concern, and would christen it with the name, The Christian Century Associates.

I have before me now a stack of postcards, letters and coupons containing the names of 620 charter members! I therefore declare the birth of a new order, and I hereby give it the name,

THE CHRISTIAN CENTURY ASSOCIATES.

Long may the New Order Live! Great may it Grow! And Much Work may it Do!

But I suggest that we do not try to do much work during the summer. It's playtime—more or less!—anyhow. That is, it's playtime for the Associates, though the editor will be at his desk all summer. Suppose, therefore, that we keep the charter membership roll open during July and August and be good and ready in the fall for a year of activity.

Let me take this occasion to express my appreciation of the words of good will which the Associates have sent with their names. My eye is just now resting on a letter which concludes thus: "Here am I, send me!" Now of course I have no intention of taking such an expression literally and acting upon it. But it is a token of the spirit which pervades the entire body of Christian Century subscribers. There is a remarkable morale among our readers and this new relationship is intended both to capitalize this morale and to deepen it.

I am gratefully impressed, too, by the personnel of these Associates. Here are the names of many leaders of American religious and social progress—both lay and professional. Some occupy such high positions and are so celebrated that I know I shall stand in awe of them when it comes to making suggestions! They are college presidents, famous pastors, judges, learned professors, distinguished statesmen, school teachers, city school superintendents, Sunday school superintendents, mission-

ary leaders, women's club presidents and active members of clubs, social settlement workers, lawyers, physicians—just the most elect list of people I ever saw! I wonder if I will have the courage to ask them to do the simple little things that our association exists to do! Well, I have all summer in which to screw up my "nerve" to the sticking point!

I ought to pass on some of the gracious words that have been sent me. But I will not do so in print. Later I may communicate some of them by letter to the members. But I can give one sample. It is from one of the most distinguished ministers in the country. He writes that when the fall season opens he will appoint a capable person to take subscriptions in his congregation and will strongly "urge The Christian Century" from his pulpit. If the appointee "doesn't get the subscriptions of certain people whom I particularly want to capture for The Christian Century, I will get them myself! I am going to have at least 50 Christian Century readers in my congregation or know the reason why!"

It is a temptation to quote from others but I forbear. Meantime, here is the coupon again. The door is still open. Whosoever will may become a Christian Century Associate!

Charles Clayton Morrison

You may use this coupon or give the information in a letter or postal.

TO CHARLES CLAYTON MORRISON
Editor The Christian Century
440 So. Dearborn Street,
Chicago.

Dear Mr. Morrison: I wish you to enroll my name as a Christian Century Associate, in accordance with the description of this relationship which you gave in the issue of May 22.

My name
(Please use title—Dr., Rev., Judge, Miss, Mr., Mrs., etc.)

Address

The full name of my local church

(For example, Calvary Presbyterian of Kalamazoo, Mich.)
(If not connected with a local church, please indicate.)

Name of group which I would like to represent

(State name of club, local church, society or other group, or town, which you would like to conceive as your special "field.")

My occupation

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dean Johnson, of St. Paul's Cathedral, Detroit, Resigns

Rev. Herbert L. Johnson, dean of St. Paul's cathedral, Detroit, since 1926, has resigned, the resignation taking effect this month. Dr. Johnson is to go abroad for a year of special study. The resigning dean, it will be remembered, declared at the recent Episcopal church congress at Ann Arbor that he was unable to air his views on prohibition, sex and labor on account of pressure from the bishop and vestry. The Detroit newspapers imply in their reports of his resignation that he leaves the parish because he was "muzzled." One of the papers, however, carries a statement from Dean Johnson that the Ann Arbor incident has nothing to do with his leaving Detroit. Meanwhile, reports the Living Church in its news department, "the bishop, wardens, vestry and Dean Johnson's congregation and immediate associates have maintained a sphinx-like silence."

Gifts for Two Methodist Colleges

Boston university school of theology and Garrett Biblical institute are equal residuary legatees under the terms of the will of the late Lewis B. Alger, of Detroit. Each will receive about \$250,000.

Dr. Edgar W. Work Resigns New York Pastorate

Rev. Edgar Whitaker Work, for several years pastor of Greenwich Presbyterian church, New York city, has resigned because of ill health. Until recently Dr. Work has served as vice moderator of the New York presbytery and as chairman of several important committees.

Quakers Conduct Peace Caravans

The American Friends will again preach the gospel of peace this summer by the peace caravan method. Twelve caravans, manned by representatives of 14 educational institutions, will go over the country broadcasting the message of permanent peace.

Congo Missionary Honored by King of Belgium

Rev. A. F. Hensy, for many years Disciples missionary in the Congo, but now on furlough in America because of ill health, was recently awarded by King Albert of Belgium the decoration of the Chevalier Royal du Lion de la Belgique.

Dr. J. M. Stifler Elected U. of C. Trustee

Rev. James M. Stifler, who has just completed 20 years of service as minister at First Baptist church, Evanston, has been elected to the board of trustees of the University of Chicago.

Death of F. M. Brockman, Y Representative in Korea

The death is reported of Frank M. Brockman, senior representative of the Y. M. C. A. in Korea for 20 years, but since 1927 in this country because of ill health. He died at Princeton, N. J., June 10. Mr. Brockman was helpful in bringing about harmonious relations between Japan and Korea. He worked out the scheme of

rural reconstruction which is now being followed in Korea. He counted such men as Prince Ito and Admiral Saito among his personal friends.

Chicago Minister Goes to Baltimore Church

Rev. King D. Beach, for three years pastor of St. James Methodist church,

British Table Talk

London, June 4.

NEWS of the king's "feverish cold" aroused some anxiety; but that has been removed and the nation is confidently looking forward to his return, if a little postponed, to his customary life. It appears that an abscess had formed under the scar made by his operation; this is said to be very common, though its coming at this time is disappointing. The Thanksgiving day is postponed. It was to have been on June 16; the new date has not yet been set. It is reassuring to learn that the king was able to receive Mr. Baldwin today in person, and tomorrow he will see Mr. Ramsay Macdonald. The fact of the king's illness will not be without its moderating influence upon the statesmen who have to lead the three parties in the state.

* * *

The Election—Afterwards

It will not be profitable to repeat the facts concerning the results of the election, which were published in America as soon as they were in Britain. I shall content myself with what preachers used to call a few observations: All three parties were disappointed, labor the least. The conservatives have lost a large majority; the liberals in spite of their 500 candidates won only 60 seats. Labor has won a great victory, but it is disappointed that it cannot outnumber the two other parties taken together. The country has said, if it has said anything, "Give us neither protection nor socialism." The electoral system stands condemned as a faulty register of public opinion. More votes were cast for the conservatives than for labor, but this match is not decided by aggregates but by holes, to use a golfing metaphor. The liberals polled well over 5 millions, and if allowance is made for the liberals in a hundred constituencies where there was no liberal candidate, there cannot be less than 6 million liberals whose combined votes gave them 60 seats!

* * *

More Observations On the Election

Mr. Baldwin today has handed in his resignation. Some of his friends wished him to wait till parliament met, and to throw upon the labor party the responsibility of moving a vote of no-confidence. Mr. Baldwin wisely refused to think in the language of tactics, and resigned at once. Mr. Macdonald is now forming his cabinet. . . . Snowden, Clynes, Henderson, Thomas are all certainties. What the new prime minister will do with them and with others is still a secret. I imagine that he will have to provide for all the groups of which the labor party is formed. It also has its right and left and center. There is no lack of ability but no statesman is perfectly free to think only in terms

of ability and fitness. Trevelyan, Lord Arnold and Lord Parmoor will return to the labor cabinet in all probability. Who is to be lord chancellor? Haldane was in the former labor government. Some are saying Lord Justice Sankey may go to the Woolsack. . . . There is no reason why labor should not rule for some years. But not if any sweeping measures of socialism are introduced; then the liberals would use their veto. But there are many measures, needed at once, which might be passed not only with the consent but with the hearty approval of the liberals and even of the conservatives. . . . This seems to have been the first impression left upon the Times, which is conservative in its politics: "When the three policies put before it are reduced to the scale of five parliamentary sessions, at most, and when the common measure of them is taken, something not far from an agreed national program is visible. The electorate has been called on for no unimportant decision. It has been asked to determine by whom its business shall be administered under the new parliament. But on the showing of the official pronouncements of the three parties themselves, it has not been required to vote, and it has not voted, for any violent departure from a progressive policy on broadly settled principles. It is for this reason, first and foremost, that the contest now concluded will be remembered not as the least significant but as the quietest of its epoch."

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Final Observations

Labor won its victory *without* a press. The Daily Herald is labor, it is true, but I doubt whether its circulation is a fifth of that of the Daily Mail, which is only one of a host of papers on the other side. The platform beats the press. . . . The street-corner preacher beats the platform. The labor rank and file in industrial England are evangelists with some of the enthusiasm and methods of the early Methodists. . . . The ecclesiastical complexion of the parliament is not analyzed yet. I should imagine that, whatever their position may be now, a great many members are like Mr. Henderson, free church men by origin. . . . How will the election affect the prayer book controversy? It will not have improved, I imagine, the prospects of the new prayer book. The new prime minister will lean to the broad church side. . . . Labor will make a stronger stand for international peace than the late government. . . . It will be a bit afraid of the drink trade. All governments are.

* * *

Mr. Ramsay Macdonald

A highlander, sensitive and proud and a little scornful of his foes. A bookman who

(Continued on page 845)

Chicago, has accepted a call to First Methodist church, Baltimore.

Student Volunteers Say More Missionaries Needed

According to the Student Volunteer movement bulletin, 1,702 new missionaries will be needed by approximately 100 boards and other sending agencies during this year.

Death of General Bramwell Booth, in London

Gen. William Bramwell Booth, for more than 16 years head of the Salvation army but deposed last February by the head council, died June 16 at his home in Hadley Wood, near London. The illness which finally proved fatal had its beginnings in April of last year with an attack

of influenza. During recent weeks he had seemed much improved, but a sudden relapse early in June caused his death. General Booth celebrated his 73rd birthday March 8. The cause of his deposition was his serious and prolonged illness, which, the counsel held, prevented his carrying the burden of leadership effectively. Moreover, it is generally believed, action was taken at that time in order to prevent the general from naming his daughter Catherine as his successor, a step which the charter of the army entitled him to take unless he was deposed from office. Upon his deposition, the head council named Commissioner E. J. Higgins as his successor. General Bramwell Booth was educated at the City of London school, and at the age of 18 became an officer in the

Salvation army. Six years later he was appointed chief of staff, second in command. This place he held until the death of his illustrious father, General William Booth, founder of the army; by the latter's decision young Bramwell became commander in chief. In his early days, General Booth traveled extensively in Europe, the United States, Canada, India and Australia, and in 1920 made a tour of the world. In late years he had been affectionately called "the bishop of the poor." The present commander of the army, Mr. Higgins, said of General Bramwell Booth, upon learning of his death: "General Booth was, of course, a great man and played a part in building up the Salvation army. The army will ever be indebted to him and his name will go

The Northern Baptist Convention

THE Northern Baptist convention, meeting at Denver, Colorado, June 14-19, is still in session as these lines are being written. So far as one can judge from newspaper reports and from information given by persons who have been in attendance upon the earlier sessions, all is peaceful in the shadow of the Rockies. No longer do Northern Baptists go up to their annual conclave fearing—or hoping for—a denominational split which will utterly disrupt their present fellowship. The only disturbances that threatened the convention in any degree, growing out of the debilitated fundamentalist-modernist controversy, were an objection to Bishop Francis J. McConnell as "keynoter" of the convention, and a charge made by a fundamentalist group that Dr. R. C. Thomas, a missionary to the Philippines, had been "forced out on account of his evangelical loyalty." The latter item has not been brought to the floor of the convention as yet, and it seems unlikely that it will appear. The charge has been fully and publicly answered by the board of the Foreign missionary society, with ample documentary proof that Dr. Thomas' voluntary resignation was unanimously accepted by the board for the reason given in his own statement: "I resign because of my inability to support the administration in the Philippines." The board has shown also that it has never sought to prevent the return of Dr. Thomas to the Philippines. The fundamentalists can hardly make any capital out of that episode.

Bishop McConnell Given a Sounding Board

The removal of Bishop McConnell from his place as keynote speaker was an event which, quite naturally, attracted the attention of the press of the entire country. The only real effect was to give him a place 55 minutes later on the program and to give him a much more sympathetic hearing than he might otherwise have received. The general opinion seems to have been that it was a somewhat inept procedure on the part of the program committee to select someone of another denomination to give the keynote address; but, having done so, the committee should have stuck to its guns. The committee yielded, however, to pressure from

a negligible group of Colorado fundamentalists, substituted President Avery A. Shaw of Denison university, a thoroughly modern minded man, as keynote speaker, and asked Bishop McConnell, as president of the Federal council of churches, to give the first important interpretative address on the program of the convention. Consequently, when he arose to speak, he was given an ovation such as few men have ever received from Northern Baptists. The three thousand delegates arose, applauded and cheered for several minutes. The objection to his appearance had actually provided a sounding board which carried his frank words against sectarian narrowness and his plea for closer cooperation between religious bodies to all parts of the country.

We Believe in a Christlike World

The program is one which, probably, no committee would have dared attempt five years ago. The convention motto, taken from the Christian message of the International Missionary Council at Jerusalem, runs, "We believe in a Christlike world, we know nothing better, we can be content with nothing less;" and the program theme is "A Christlike World." What a Christlike world signifies in terms of citizenship, industry, government, race relations, the family, and rural life; and the programs of evangelism, religious education and life enlistment which are adequate if the church would discharge its responsibilities for the building of such a world, are the subjects of addresses and discussion throughout the convention sessions. Of course the program is unsatisfactory to those who think of the task of the church as limited to "preaching the gospel," with the narrowest possible interpretation placed upon that term. And such objection has been voiced. Others feel that the program is somewhat visionary and innocuous and that the committee might better have limited itself to more specific objectives. The answer seems to be that the committee has asked the convention to consider what are the immediate tasks in view of ultimate objectives. The program probably fairly represents the present outlook of Northern Baptists.

What Will the Baptists Do?

It will be seen that the program makes possible either mere vacuous talk or genuinely prophetic utterance; which it will be it is still too early to say. Many will wait eagerly to hear the authoritative deliverances of the convention. Are Northern Baptists ready really to grapple with the emergent problems involved in building a Christlike world in such areas as, say, Christian union and international peace. The convention can be trusted to speak in a forthright manner on such topics as prohibition and law enforcement; those matters are settled so far as most Christian bodies are concerned. Probably there will be little ground for criticism of what it will have to say about Christianity and industry; although here utterances may be a little too general and remote from specific situations. But will it dare speak bravely and launch out adventurously in the quest for a larger expression of Christian unity? In spite of the clear mandate of last year's convention, following Dr. Edgar Dewitt Jones' courteous overture, to explore the possibilities of union with the Disciples, little has been done about it. The committee appointed did not waken up for six months. Is there to be progress in this and other directions? A fraternal delegate from the Southern Baptist convention generously suggested the possibility of a drawing closer together of the Northern and Southern conventions; this should be given serious consideration, but if it involves a raising of denominational barriers as an accompaniment of a wider organic fellowship within the denomination, it would be a step in the wrong direction. What we need is a recognition of the unreality of many of the divisions that obtain between us. Again, what will the convention say about peace and war? Will it be pious mouthings and idealistic generalities, or will it repudiate the war system and insist upon conduct by the nation consonant with the declarations of the Kellogg pact? It is to be hoped that, with such possibilities before it in the program, utterance will not evaporate into generalities, and action into sentimental emotions.

CHARLES T. HOLMAN.

down in history as one of its founders and makers."

DePauw Receives Large Bequest

DePauw university, Methodist school at Greencastle, Ind., will receive the residue of the estate of the late Frank L. Hall, of Kansas City, Mo. The estimated value is \$750,000. This is one of the largest bene-

factions that has ever come to DePauw. Mr. Hall was a graduate of DePauw, with the class of 1879.

World Statistics of Religion

According to the report of the Stuttgart Statistical bureau, the number of adherents of the principal religions of the world are as follows: Christians, 534,940,000;

Confucianists, 300,000,000; Brahmanists, 214,000,000; Mohammedans, 175,290,000; Buddhists, 121,000,000; Jews, 10,860,000.

Dr. Little, Resigning U. of M. Head, Discusses Religion

Delivering the baccalaureate address at the University of Michigan upon the eve of his retiring as president of the school, Dr. Clarence C. Little assailed bigotry and

Special Correspondence from Canada

Toronto, June 9.

DR. HENRY SLOANE COFFIN, president of Union theological seminary, was the guest speaker at the Montreal conference and gripped everyone with his three addresses on "Preaching the Cross." His first

Dr. Coffin Speaks In Montreal

question was, how it came about that the world's best man had been done to death on the cross; then how it was that Jesus deliberately took steps which almost forced people to kill him; and last of all, what this all means to the present day preacher. Seldom does one listen to such an incisive portrayal of the dastardly elements in economic life which are still at work. Without a word of direct allusion to modern conditions, Dr. Coffin directed attention to the kinds of men who were instrumental in killing Jesus. Herod, the man of superficial manners and good form associated with the shrewd business man who just missed the finer things of life, while the religious class found itself quite akin to the representatives of empire. Unexpected from such a speaker was the merciless indictment of the tendency of military life to produce men who can do dirty work, akin to the crucifixion, without rebellion. The excessive individualism of our day, Dr. Coffin said, is blinding us to the sense of solidarity which made Jesus identify himself with the community which produced the harlot and the professional religionist. Racial antipathy and its evils elicited a striking remark about the "spicy breezes over Ceylon's isle": "There is a larger proportion of Protestant Christians in the population of Ceylon than there is in the island of Manhattan." At the close Dr. Coffin spoke with great feeling of the worldwide influence of the achievement of Canadian church union, and regretted that so far from exaggerating its significance Canadians may perhaps be unaware of its tremendous influence on the church life on both sides of the Atlantic.

Free Church Pilgrimage To Canada

Over 1000 ministers and lay leaders of British free churches arrived the first week of June to observe for themselves the working of church union and incidentally to celebrate with the Canadians the fourth anniversary of the union, on June 10. The arrangements on the Canadian side were carried through with the success which usually attends the master hand of Dr. T. Albert Moore, secretary of the United church general council. The Toronto conference was in session and the pilgrims attended its thanksgiving service. The city of Toronto entertained the visitors at lunch and the Ontario government entertained them at Niagara Falls

whither all had been transported by Toronto citizens in motor cars. The federal government welcomed them in Ottawa at a reception in the national experimental farm. Abundant opportunity was given for first hand inquiry as to the actual operation of church union. The press whimsically recorded that when the steamship Doric had left Liverpool with its pilgrims it was found that ten bales of literature prepared by those who did not enter the union had been placed on board. The pilgrims however were not interested in the historic quarrel, and with due solemnity and to the strains of the Dead March they committed the literature to the depths of the sea. But there was no restriction of fellowship, for some of the visitors were welcomed to non-union congregations. They were very positive in their testimony that the impulse towards church union both in England and in Scotland had been greatly strengthened by the Canadian achievement. Notable voices and some notable utterances were heard in the crowded Toronto churches on the Sunday during which the visitors were in that city. Nor were they stinted in commendation of those who had planned the pilgrimage whether on the eastern or the western field. By train and boat and motor car the visitors were given contact with varied types of population. The metropolitan city, the manufacturing town, the urban center of a rural district were all explored. Contacts were made with citizens of all kinds and public men in all ranks.

* * *

A Bishop Thwarted By His Synod

A previous letter referred to the hearty support given by non-Anglicans to the scheme of the bishop of Toronto to follow up the fire which had destroyed his partly built cathedral by rebuilding and completing the entire work. But the synod took another view. For many years consideration of internal grouping led the bishop to ignore the traditional seat of episcopal authority in what was known as St. James cathedral. The bishop, who for 15 years has ministered, under difficult party conditions, his cautious and wise pastoral skill to the diocese, set his heart from the first on a new cathedral church, thus breaking the cherished traditions which centered in St. James. One can only surmise that possibly the attitude of friendliness towards historical and critical scholarship which has marked the cathedral may have led his lordship to seek another home. In any case, his new episcopal church was assigned a pastor of the extreme protestant type whose utterances have more than once startled the community by their insistence on points of view

rarely conspicuous outside an Orange lodge. It is not for an outsider to appreciate all the delicate factors in the situation, but when the project for completing the burnt structure was laid before the synod, there was strenuous and successful opposition by 75 per cent of the members. The bishop defied them by announcing that he would go on with his scheme despite their opposition and that nothing could induce him to remove his chair from the new church. But there was worse in store; for the governing body of the new church recorded their sense of obligation to bow to the general will as voiced in the synod, and they definitely rejected the idea of going on with the cathedral building, preferring simply to restore that which was destroyed and which would be adequate for the needs of a parish church. Hints are publicly given that the time has come to restore the episcopal seat to St. James. The conflict of policy, however, has been carried on with some dignity and it must not be thought that there is anything in the nature of a scandal. A constitutional question, however, has come to the fore in the bishop's claim that where he places his chair there is the cathedral; and he places his seat in the church which he may choose. The situation cannot be fully understood without going over an old story of the episcopal election 15 years ago when after an interminable deadlock through endless balloting a compromise was achieved by the election of the present incumbent, Bishop Sweeney, who has won the good will of the community by his good works even more than by his abilities as a Christian leader.

ERNEST THOMAS.

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narrowness. He advised the graduates to cut out their own paths, to think for themselves and to serve humanity. Attacking orthodoxy and blind acceptance of institutions of the past, as he has done during the four years of his administration, Dr. Little declared that the orthodox church is on the defensive. "The absolution and remission of sin by a paid clergy, once it is blindly accepted, leads naturally and prac-

tically inevitably to a comfortable reliance upon those same persons for decision as to all that is right and wrong, wise and unwise, false and true," Dr. Little said. "To over emotional and weak natures there is, and probably for years will be, sufficient satisfaction in a relationship of this sort

to hold together the business framework of the organized church."

Dr. Coffin Expresses His Opinion On Schwimmer Case

Dr. Henry Sloane Coffin, of Union seminary, characterizes the supreme court's

Reformed Church in America for Union

BRITISH TABLE TALK (Continued from page 842)

loves to retire into his beloved Scott, and into the 40-odd volumes of Bohn's English essayists, and, as he confessed lately, with a special tenderness for Alexander Smith. A man of fine intellectual gifts, cultivated by long years of study; much traveled both in the lands of the imagination and in lands overseas. A speaker of charm and wit. A loyal friend and a stubborn foe. A man with an undying memory in his life; no one can understand him, until he has read the life of his wife, which he himself wrote. There is no other prime minister possible; perhaps it would have been well for his party, if Mr. Macdonald could have served it as its foreign minister, and left to some other the task of presiding over a government, a task which needs more patience and more of the spirit of give-and-take than this proud highlander has. But, whatever be our party, most Britons know in their heart of hearts that the honor of their country is safe in his hands.

EDWARD SHILLITO.

THE 123rd regular session of the Reformed Church in America has just closed in Holland, this college town of western Michigan. Hope college is under the direct control of its general synod.

The most important matter in the synod's business was the question of church union. It came before the synod through the report of the fact-finding commission on the subject appointed by the synod in 1928. Heretofore the sentiment has been strongest toward union with the Reformed church in the United States, but because of the fact that this body is now making negotiations for union with two other denominations, and therefore cannot at this time enter into other negotiations, sentiment has turned strongly toward union with the Presbyterian church in the United States of America. The report of the commission favors this. Dr. Robert E. Speer in a masterly address, in which he reviewed the history of movements toward union between the two bodies, presented the invitation of the general assembly of the Presbyterian church, U. S. A., for the Reformed church in America to unite with it. Dr. Poling, president of the synod,

left the chair and spoke in favor of the union, as did Dr. A. L. Warnshuis, secretary of the international committee. The resolutions that were finally adopted were as follows: (a) To carry on further study of the situation. (b) To confer with the representatives of the Presbyterian church of the United States of America. (c) To present the facts to our churches. (d) To report back to the general synod in 1930.

The report of the committee on state of religion by the retiring president, Malcolm J. MacLeod, showed that there have been accessions of nearly 14,000, while the number of members of the church was about 160,000, or a gain during the year of about 2.3%. The church has raised over a million and a quarter for missions and benevolences, and over \$4,100,000 for congregational expenses.

A strong committee has been appointed to carry forward the work of church union, and not only consult with representatives of the Presbyterian church in the United States of America, but to consult the church as to its desires, and to disseminate information regarding the matter.

W. E. COMPTON.



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decision in the Mme. Schwimmer case as "a great abridgment of American traditions of liberty and freedom of thought and expression," and thus "a disgrace to our country." Dr. John Haynes Holmes asks, "Have these supreme court judges no sense of humor? Do they want to be put in the same class with the Daughters of the American Revolution?" In the meantime, the American Friend of June 13 carries a leading editorial with the title, "Quakers: Undesirable Citizens?"

Special Correspondence from Scotland

*Aboard ship, Enroute to Boston,
June 14.*

THE general assemblies of all the Presbyterian bodies were successfully held last month. Edinburgh was more crowded than usual, in spite of the imminent general election, due to the presence of royalty (the duke of York

Assemblies Vote as lord high commissioner) and to the deep interest in the church union issue.

The Church of Scotland assembly, after stirring speeches by Dr. John White and Lord Sands, voted overwhelmingly to consummate union with the United Free church this autumn. There were only three negative votes cast. The result was received with great enthusiasm, the members rising in a body and cheering. After Dr. Mitchell, the moderator, had led in a prayer of thanksgiving, the great throng which crowded the historic Tolbooth church to the doors sang with fervor the doxology. The United Free assembly debated the union issue on the same day. The opposition was led by Dr. D. M. Forrester of Broughton, a white-bearded, mild-mannered old man, who brought his speech to a close by declaring, "The trappings of the state befit not the Bride of the Lamb." He was seconded by Rev. James Barr, the labor member of parliament for Motherwell, former home mission secretary of the church. When the votes were counted, it was found that the minority has now dwindled to 39. There was acclamation and some cheering when the figures were announced, but no singing of the doxology, since all were weighted down by the sad knowledge that the joy of reunion is to be marred by some of the brethren hiving off. In fact, the debate went right on to deal with the minority's request for a division of the property. A friendly commission has been appointed to determine the basis on which the division shall take place, in order to avoid the bitterness of law suits. By October, when the adjourned assemblies convene in order to merge into one, it is hoped that all details will have been arranged. The date of this union assembly is Oct. 16, unless it be advanced a week or two to suit the convenience of the king who still wishes to attend if his health will permit it. The duke of York will return for the function in any case.

Large Mission Deficits

Both assemblies had foreign mission deficits of £20,000 with which to deal. A party in the U. F. church proposed to appoint 12 special new members to the for-

Dr. Wragg Retires After 28 Years' Bible Society Service

Rev. John P. Wragg, having completed 28 years of service as secretary of the American Bible society's agency among colored people, is retiring this month at his own request.

Dr. Brightman Honored by Nebraska Wesleyan

Professor Edgar S. Brightman of Boston university was made a doctor of laws

eign mission committee, who should see that steps were taken to liquidate this debt and to prevent deficits in the future—presumably by calling home some missionaries and shutting down some stations. Dr. Donald Fraser, the much beloved missionary secretary, answered eloquently. Whereupon Rev. J. R. Cameron of Campbelltown suggested, "Let us here and now wipe off this deficit, and I begin with that!" With a dramatic flourish, he placed a cheque for £50 on the table. An ex-moderator whispered to the clerk that he would give £100. Notice of two gifts of £1000 each was sent to the chair. Before the assembly was over, almost £7000 had been subscribed. The Church of Scotland was also trying to clear its debt, and its subscriptions totaled about £6000 before the week was past. . . . The assemblies were concerned over two other matters: the scandalous traffic in irregular marriages at Gretna Green, and the danger of Scotland being adversely affected by unrestricted immigration from southern Ireland. Legislation on both points by parliament was suggested.

* * *

Scotch Preachers Go to Parliament

Two ministers of the gospel were re-elected to parliament from Scotland: Rev. James Barr, Motherwell, mentioned above, and Rev. Campbell Stephen, Camlachie Ward, Glasgow, while three other former parsons were defeated. All five ran on the labor party ticket. A curious law was invoked against one of them, J. E. Hamilton, who alone had belonged to the Church of Scotland. He had resigned St. Michael's parish, Edinburgh, in order to run for office, but this was not deemed sufficient. The clergy disqualification act (1801) states, "no person having been ordained to the office of priest or deacon, or being a minister of the Church of Scotland, is capable of being elected" to parliament. Accordingly, Mr. Hamilton also resigned his status as a minister of the established church, reverting to the position of an ordinary layman, unable to perform marriages or dispense the sacraments, and unentitled to the prefix "Rev." Alas, his sacrifices were in vain, for the Tory candidate beat him 13,354 to 10,110! . . . All sane Protestants rejoiced in the defeat of the only "Independent Protestant" candidate of this election—a man of the ku klux klan type who tried to make capital of anti-Roman Catholic feeling, and who stooped to the use of ignorant lies. He is the vociferous mouthpiece of the Scottish Protestant league.

MARCUS A. SPENCER.

by Nebraska Wesleyan university at its recent commencement. Dr. Brightman served as professor of philosophy and psychology at Nebraska Wesleyan university from 1912 to 1915.

Chinese Universities Receive Large Gifts

Through the final distribution of a part of the estate of Charles M. Hall, president of the Aluminum Company of America, several colleges in mission lands

are rejoicing in additions to their meager endowments. Among these colleges are Fukien Christian university, Foochow, \$250,000; University of Nanking, Nan-king, \$600,000; Shantung Christian university, Tsinan, \$350,000; West China Union university, Chengtu, \$500,000, and Yenching university, Peking, \$1,500,000.

Dr. Bradley, Chicago People's Church Leader, Elected Pastor for Life

The People's church, Chicago, recently

Special Correspondence from Chicago

Chicago, June 15.

ONE would suppose that the sinister revelations of wholesale criminal waste and extravagance made known by the recent sanitary district investigation, added to the intolerable conditions in the city hall, were enough for one city. But such, apparently, is not the case. Last Monday I heard Mr. E. J.

Davis, superintendent of the Better Government association, give an address before the Baptist ministers' conference in which he turned the light on the Cook county board and there too, it seems, corruption smells to heaven. Case after case was cited of apparent graft in the purchase of land for forest preserves at exorbitant prices; location, actual values and prices paid being given in each case. In some cases land which the county board had refused to purchase at the price asked by the original owners was bought a few days later from some one else who had purchased it in the meantime at an enormously increased figure. The amount of which taxpayers have been mulcted in this manner, it is said, runs into millions.

Another alleged source of graft is in the building of hard roads. A one time employe of the county board estimates a criminal waste of four million dollars in the spending of the 15 million dollar bond issue for this purpose. Here Mr. Davis specifically charges criminal collusion in a mimeographed statement over his signature in which he comments on a report made by H. J. Kuelling, highway engineer of Wisconsin, who surveyed the contracts let in 1927 for the building of hard roads. Speaking of the way in which the contractors apparently parceled out the jobs among themselves at maximum prices, Mr. Davis says: "Such an arrangement could not have just happened and is an indication of criminal collusion among the contractors which was at least permitted by the county board and calls for thorough grand jury investigation of this and the charge that there exists a combination of contractors, the county board and crooked agents who have worked themselves into temporary control of some labor unions." A member of the board wrote to Mr. Davis saying that the board would probably be forced to enter suit for libel in order to protect their good name. Mr. Davis urges them to enter criminal suit against him personally or civil suit against the Better Government association. If that is done it will be possible to subpoena witnesses and cause records to be brought into court which will expose all the facts. But, apparently, the county board is unwilling to face the music. At any rate, no

libel suit has been entered. Surely, here is something for Christian citizens to think about. But, with all he knows about Chicago, Mr. Davis is an optimist as to the future. "We believe," he says, "that the low state of its government is only a passing phase in its life. It is simply a question of organization to make Chicago not alone the greatest city in the world, but the best governed. Such is its destiny."

* * *

Commencement Time

Northwestern university will graduate the largest class in its history next Monday evening when 1400 students will receive their degrees; the University of Chicago, which holds four regular convocations annually, graduated about 880 last Tuesday, 508 of these receiving bachelor's degrees and the balance advanced and professional degrees. Frank Baldwin Jewett, a doctor of philosophy of the university and vice-president of the American Telephone and Telegraph company, was given the honorary degree of doctor of science for his work in perfecting the transoceanic telephone. Loyola university conferred degrees on 719 graduates. The newspapers have the usual number of silly jokes and cartoons about these young people going out into the world confident of their ability to solve all outstanding problems. The graduates I have met have no such absurd notions; they will feel themselves fortunate if they get decent jobs; and they'll do their share of the world's work.

* * *

President Davis Resigns

The Christian Century already has commented upon Dr. Ozora Stearns Davis' resignation from the presidency of the Chicago theological seminary, a course dictated by the incurable malady from which he is suffering. His great achievements as educator, executive, religious leader, preacher, author, poet, are well known. He has built his own monuments, not only in brick and stone structures of great architectural beauty, but still more in the lives of men. Those who have had the privilege of his friendship, or even acquaintance, are better men for that experience.

* * *

And So Forth

Rev. David McKeith, Jr., registrar and assistant business manager of Chicago theological seminary, has resigned to accept the pastorate of the South Shore Community church. . . . The Austin Baptist church, Dr. York A. King, pastor, has erected and dedicated a new \$150,000 religious education building.

CHARLES T. HOLMAN.

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celebrated the 17th anniversary of the pastorate of Dr. Preston Bradley, and at the annual church meeting of the board of

trustees voted Dr. Bradley "our pastor for life." Although the expenses of this downtown work are heavy—the broadcasting

Special Correspondence from New York

New York, June 14.

DR. HARRY W. LAIDLER, reporting to the league for industrial democracy on college and university life, finds modern students more generally responsive to concrete social situations with a sympathy and understand-

Good Words for Modern Students as well. They observe the "Babbitt go-getter spirit" and the R. O. T. C. militaristic influence at their real worth when they judge them prejudicial, not only to the true spirit of a university but also in conflict with that quality of life which education and religion encourage. Their protests are discriminating and discerning.

Dr. Bernard Bell's "Way Out"

Warden Bernard Iddings Bell of Stephen's college, Columbia university, has a paradoxical way of bowing agnosticism and modernism politely out of consideration by turning back to the old traditions with a repentant and new-found enthusiasm. Preaching recently in the Anglo-Catholic, Protestant Episcopal church of St. Mary-the-Virgin, he declared: "God comes to earth, human-like, looking for us, in that sacrament which we Protestants call the Lord's supper and which we Catholics call holy mass. I say 'we' in both cases for we Episcopalians are both Catholic and Protestant at the same time. Modernism has served its purpose and is no longer modern. It freed us from fustian but it left us cold."

Brooklyn Sunday Schools And Churches

As "the city of churches," Brooklyn holds to certain interesting commemorations, the one most dear to the hearts of all, perhaps, being the annual parade of the Brooklyn Sunday school union, which this year attained its 100th celebration. It was really 26 parades of 105,000 parents, teachers and children passing through the crowded streets with banners, floats, music and the colorful pageant of child life. The anniversary celebration centered in a luncheon at the Montauk club with addresses by Mr. Ditmar, president of the union, Ambassador Gerard, Justice Fawcett, Rev. W. I. Hopkins of the National Sunday school association, U. S. Attorney Tuttle, Brig. Gen. Drum and Lieut. Gov. Lehman. In many of the churches services were held and pageants presented by the children. Mrs. Henry von Hutschler, 77 years of age, marched for the 74th consecutive time in this annual parade and many others had like stories to tell of childhood memories of this interesting community event. . . . The Brooklyn federation of churches is also a unit of activity and unified strength. It sponsored a great Sunday evening meeting in the Academy of Music and received an offering of \$2500 towards a \$5000 budget for its summer activities which consist of the daily vacation Bible schools and automobile pul-

piteering throughout the city and educational dramatics in pageants, plays and Bible episodes. Dr. Cadman made the address of the occasion and congratulatory addresses followed from representative leaders of the various church groups.

Sex Instruction and Birth Control

At a public meeting in Town hall, New York city, a permanent agency on sex instruction and censorship was formed through the Mary Ware Dennett defense committee. The study will take up the censorship problem, adequate sex instruction for all ages and the study of existing literature on the subject. Canon William Chase, superintendent of the International Reform federation, who has been one of the leading opponents of this group's activity, announced that he is also writing a book on sex education for all ages. His endeavor, he says, is "not by misstating or understating, but simply by trying to satisfy normal curiosity and lifting the juvenile mind to the real purpose which is primarily for the propagating of the race." . . . Holy Trinity Episcopal church, Brooklyn, sponsored a birth-control symposium on a recent Sunday evening, participated in by Dr. Robert L. Dickinson, a member of the church, who is secretary of the committee on maternal health; Mrs. F. Robertson Jones, president of the American birth control league; Dr. Leslie E. Luehrs, psychiatrist for the Brooklyn charities, and Miss Joyce Baldrige, secretary of the charities' navy yard district. The congregation was in sympathy with the presentation of the theme in its various aspects of economic necessity, social quality and racial superiority and favored the extension of the state law for the dissemination of properly guarded information on the subject through physicians.

And So Forth

Dr. Thomas J. Lacey, rector of the Redeemer Episcopal church, Brooklyn, calls Sunday motorists to their responsibility for church attendance wherever they may be and through the organization of St. Christopher's league, with dues at \$1.00 a year, is extending his idea far beyond the bounds of his own parish. "If motoring Protestants," he says, "would draw up in their cars before churches, how it would encourage the small churches and would impress the public." . . . Dr. Fosdick said a trenchant word the other Sunday about the flitting sermon-tasters and church tramps that swarm over the metropolitan churches. "They go to church as they go to the theater," he said. "It is one of the sights of the city. Some church has special music; they go there. Some church has a new building; they go there. Some preacher causes a sensation; they go there. They never have belted themselves into any responsibility for Christian service in this community." . . . Trinity church, Broadway, through its Trinity chapel

(Continued on next page)

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of the morning service costing more than \$100 weekly—every year has been closed without a deficit. Dr. Bradley has been active in civic matters in Chicago, being chairman of the board of the Chicago public library and a member of the Chicago Historical society, the Press club and other organizations.

Pastor Becomes College President

Rev. Orville A. Petty, minister of Plymouth church, New Haven, Conn., for the past 18 years, has accepted a call to the presidency of Arnold College for Hygiene and Physical Education, located in New Haven.

Summer School for Rural Ministers

The New England summer school for town and country ministers was held this year, June 10-21, at Newton theological institute, Newton Center, Mass. The Boston university school of theology, the Massachusetts Agricultural college and the town and country department of the Massachusetts federation of churches cooperated with Newton in carrying on the school.

Ex-Quaker to Serve Ireland At Vatican

Charles Bewley, of Dublin, convert from Quakerism to Catholicism, has been chosen to represent the Irish Free State at Vatican city. Mr. Bewley's family has for generations been devoted to the principles of the Friends.

Find Many New Hampshire Towns Overchurched

According to a study of New Hampshire just completed by the Home Missions council, which comprises practically all the national Protestant mission agencies of the country, and the New Hampshire church council, that state has 106 towns which are adequately churched, 83 which are over-

churched and 33 which are underchurched. The survey assumes that only one church is needed for a population of 1000 or less. The survey is part of a 5 year program of the Home Missions council, which will ultimately cover every state in the country. The New Hampshire survey was limited to towns of 5,000 population or less.

BOOKS RECEIVED

Leaves from the Notebook of a Tamed Cynic, by Reinhold Niebuhr. Wälett, Clark & Coffey, \$2.00.
The Tariff, an Interpretation of a Bewildering Problem, by George Crompton. Macmillan, \$2.50.
Seven Thousand Emeralds, by Frank C. Laubach. Friendship Press, \$1.00.
Pioneers of Goodwill, by Harold B. Hunting. Friendship Press, \$1.00.
Smoke and Mere Smoke, Thanacrusis and Other Poems, by Andrew A. Nelson. Christopher, \$1.50.
Color at Home and Abroad, by George Mallison. Christopher, \$3.00.
The Boy Prophet, by Edmund Fleg, translated by D. L. Orna. Dutton, \$2.00.
The Intelligent Man's Guide to Marriage and Celibacy, by Juanita Tanner. Bobbs, Merrill, \$3.50.
The Immanuel Hymnal. Macmillan, \$1.75.
Chicago, by Charles Edward Merriam. Macmillan, \$3.50.
A King of Shadows, by Margaret Yen. Macmillan, \$2.00.
The Meddlesome Minstrel, by Grant Utley, U & I Publishers, Cass Lake, Minn.
Jesus the Crucified Jew, by Max Hunterberg. Bloch Pub. Co., \$1.50.



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NEW YORK CORRESPONDENCE

(Continued from preceding page)

vicar, Dr. J. Wilson Sutton, insists upon a distinction between human relationships and that of the gospel by pointing out that "the church must be faithful in teaching the Christian creed, for nothing merely human will redeem the human race. . . . The decision against Mme. Schwimmer engaged the attention of Dr. Holmes, Dr. Bowie, Dr. C. Everett Wagner, Dr. Coffin, Rabbi Katz and others on a recent Sunday. The significance of the decision was rightly discerned as that of the war-patterned mind making its stand against the sermon on the mount, as Justice Holmes so aptly pointed out. . . . The 70-year old Swedenborgian Church of the New Jerusalem, Brooklyn, has officially changed its name to "The Church of The Neighbor." . . . Dr. H. S. Coffin's Union baccalaureate address was significant in that it dismissed the modernist-fundamentalist conflict as a past issue and viewed as "a serious menace to vital Christian faith the humanist movement which makes God simply a name for the ethical ideal evolved by mankind and attempts to draw its moral standards from a study of human behavior."

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